

^{H O W}
S V P E R I O R

P O W E R S O G H T T O
B E O B E Y D O F T H E I R
subiects: and Wherin they may law-
fully by Gods Worde be disobeyed
and resisted.

Wherin also is declared the cause of all this pre-
sent miserie in England, and the onely way
to remedy the same.

BY CHRISTOPHER GOODMAN.



¶ The Lord hath brought vpon them a nation from a
ferre countrey, an impudent nation and of a strange
language. Baruch 4. Deut. 28.

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M. D. LVIII.

SVPERIOR

TO THE RIGHT HONORABLE

THE LORDS OF THE PRIVY COUNCIL

IN PARLIAMENT ASSEMBLED

SHUNTHAT WHEREAS BY ACT OF PARLIAMENT

IN THE FIRST YEAR OF THE REIGN OF

HIS MAJESTY KING WILLIAM THE THIRD

AND SECOND OF HIS PRESENT MAJESTY

BY ACT OF PARLIAMENT IN THE FIRST YEAR

OF HIS MAJESTY KING WILLIAM THE THIRD

AND SECOND OF HIS PRESENT MAJESTY

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AND SECOND OF HIS PRESENT MAJESTY

BY ACT OF PARLIAMENT IN THE FIRST YEAR

OF HIS MAJESTY KING WILLIAM THE THIRD

2d
185



W. D. LEVY

VVILLIAM VVHITIN-

GHAM TO ALL THEM

that loue to knowe the trueth
and folowe it: Grace and peace.

Ignorance the mother of error and professed enemie to Gods Trueth, hath two daughters by whose flatteries and subtile practises she blyndeth mens eyes, obscureth the Trueth, and withdraweth vs from the way of knollage: Custome, and Negligence. Wherof the first so bewitcheth vs, that although we wallowe and walter in darcke blyndenes, yet as it were by dreaming we seme to walke in the bright sunne shyning: so that Custome and compaignie may farre soner drawe vs to perdition, then Trueth and reason bring vs to the vnderstanding of our error. The other being a domestical seruante and wel acquainted with our maners, by crafty flatterie doth ouercome vs. For the fleshe is proud and swelleth against God, she glorieth in her owne wisdom, she loueth her owne counsel, she deliteth in her owne imaginatiō and policie: and albeit we knowe that slothful Negligence is an impediment and blocke in our nature to stoppe vs from Trueth: yet willingly we gyue place to her

flattering persuasions, and suffre her to trayne vs to wilful destruction. So that betwixt Custome and Negligence we rather holde with damnable Ignorance, and willhe to be plunged in abominable errors, then by diligent study and serching of the Trueth learne to knowe our duetic to God, ad what he requireth of vs to do towards our neighbour. Then if we wolde auoyde these euils, we must loue and embrace the cōtrary vertues: and if Custome be wicked and withhold vs from God, we must spedely reiect her and cleaue vnto God: and if Negligence haue noseled vs in the denne of Ignorance, we must purchase by diligence to profit in the schole of knollage. For the acheuing wherof (whē M. Chrilltopher Goodman one of our ministers, according to the course of the text, expounded bothe faithfully and cōfortably this place of the Actes of the Apostles, Iudge whether it be iuste before God to obey you rather then God) certeyne learned and godly men moste instantly, and at sondry tymes required hī to dilate more at large that his Sermon, and to suffre it to be printed, that not onely we here present, but our bretherne in England and other places might be perswaded in the trueth of that doctrine concerninge obedience to the magistrat, and so glorifie God with vs. Whiche request he admitted not easely, til at lēgth wel wayinge how many perished in their ignorance

Act. 4. d.

rance for lack of meanes to attaine to the
 knollage of the trueth: and also conferringe
 his articles and chief propositions with the
 best learned in these partes (who approued
 them) he consented to enlarge the said Sermō
 and so to print it, as a token of his duetie
 and good affection towards the Church of
 God: and then if it were thought good to
 the iudgement of the godly, to translate the
 same into other lāgages that the profit ther
 of might be more vniuersal. There is no dou-
 te but many ouercome with olde Custome,
 or yelding to negligēt Slothfulnes wil ether
 dispraise this profitable worke, or neglect
 it. For euell Custome deliting in Ignorance
 wil straight way flie to her wonted argu-
 mēt: What is this newe doctrine? and whē-
 ce is it? Negligence on the other part crieth
 maliciously: We haue bookes ynough:
 what nede we yet to be set to schole? Thus
 Satan with double subteltie deludeth the
 worlde, keping his cuer so fast tyed in the
 bandes of blynde Ignorance, that they can
 nether stirre hand nor fote: they are blynde
 and can not se what is good: and thogh it
 be offered, yet are they insensible and can
 not fele it. The trueth of Gods worde is to
 them moste odious: but mans dreames and
 deuils doctrines are in greate estimatiō and
 reuerence. Their falsē prophets and papisti-
 cal priests haue so charmed them, that I-
 gnorance is holden for knollage, error for

Mat. 1 c.

Act. 17. 8

trueth, superstition for religion, disobedience for obedience, the Masse for the Lordes Supper, Purgatorie for Christs blood, workes for faith, Belial for God, and as S. Paul saith, If they bring you into slauerie, ye endure it: if they deuoure you, ye suffre it: if they spoile you of your goods, ye are content: if they preferre them selues and thrust you downe, ye forbear it: if they smite you on the face, yet ye can susteine it. And thus the children of Satan had rather rot in their barbarous ignorance, then by submitting the selues to the mercies of God, aspire to the perfect vnderstanding of his heauenly will reuiled vnto vs by his worde. But thou the sonne of God, shewe thy duetic and loue towards thy merciful Father, endeavour to knowe his wil, declare thy affection towards his Scriptures, be zealous of his glorie, reuerence his ministers, and receaue thankfully his graces geuen to his Church by them. Proue diligently and trie by the touchstone who speake the wordes of God in pure simplicitie as in Gods presēce, and who cehoppe and change the same, making marchandise therof to traffique according to mans pleasure. Nether do we desire onely that you shulde be perswaded in this trueth because we our selues so beleue: but we exhort you, that as the Samaritans dyd not onely beleue in our Sauour Christ because of the womāns report which broght the newes, but

2. Cor. 11. d

1. Cor. 2. d.

leb. 4. f.

but forasmuche as they them selues heard him, and knewe that Christ was the Sauour of the worlde: so whē you shal wel examine these things by the rule of Gods worde, you wolde not so much by our report as by your owne iudgement and knowlage: credit the truth. Remēbring that the worthy people of Beroe were cōmēded by the holy Gost, because they tryed by Gods worde whether the ministers preachig agreed with the same or no. Seing then by these examples we are bonde to seke the wil of God manifested vnto vs in his Scriptures, what excuse shal we alledge for our pretended ignorance? Beholde here: thou hearest the Eternal speaking by his minister, in whose mouthe he hath put his worde, and whose lippes must kepe the Lawe and the vnderstāding therof, as wryteth the Prophet Malachie. Beware therefore that thou neglect not him that brigheth the worde of God, but quickly gyue eare and obey. For if thou desirest to knowe thy due tie to thy Prince, and his charge likewise ouer thee, read this book and thou shalt wel vnderstāde both: If thou wishe for Christiā libertie, come and se how it may easely be had: If thou woldest loue God aboue man, here thou shalt knowe how to obey God rather then mā. Let the Apostles of Christ here be thy schole maisters, and then the more thou learneest: the lesse occasiō shalt thou haue to repent. Obedience is necessarie where

Act. 17. 4.

Chap. 1. 4.

God is glorified, but if God be dishonored thy obedience is abominable in the sight of God, be it neuer so beautiful in mans eyes. Gods worde is our guyde to leade vs in our doings: when it commandeth vs to obey God, we must disobey man in the contrary: for no man can serue two maisters: and when our heauely maister cōmandeth obedience to man, it is euer to be vnderstand, in the Lord. So that obedience to Gods Lawes by disobeying māns wicked lawes is much commendable, but to disobey God for any dutie to mā is all to gether damnable: as in the discourse of this booke thou shalt fully be assured, if God open thyn eyes to se the trueth, ad moue thy heart to embrace it. The Spirit of God, which is the schole-maistre to leade vs into all trueth, lighten your hartes, gyue you myndes to vnderstande, and courage to execute his holy wil, to the setting forth of Christes kingdome, the profit of his Church and confusion of Satans power and Antichrists. Amen. From Geneva this first of Ianuarie. 1558.

THE

THE PREFACE. 9



AS there is nothige to be
 cōpared to true obediē-
 ce, in preserue the cō-
 mō welth of townes, ci-
 ties, and kingdomes: or in
 maynteyninge true reli-
 giō, Christiā peace & cōcorde (for ther-
 by euery mā is instructed how to render
 vnto God his due honour & glorie: &
 to man that, whiche his office requi-
 reth) Euē so is ther, nothinge more ha-
 refull to God, nether more hurtefull
 to mā, then so to be bewitched with Sa-
 tans false illusions, that they are not
 able to put difference betwyxte obe-
 dience & disobedience: but as men
 without all iudgemēt and naturall sen-
 se, take thone for thother, beinge in
 them selues playne contrarie, whiche is
 the onelie cause of all disorder and la-
 mentable confusion, where with the
 whole worlde is bothe this daie, and
 hath bene also frō the beginning, most
 miserably defaced and oppressed. For
 when vile man, replenished with pri-
 de, vayne glorie, and grosse ignorance,
 will measure obedience with the crow-
 ked lyne of his owne corrupte iudge-

*True obe-
 dience ren-
 deth to
 God due ho-
 nor & also
 to man as
 his office
 requirith.
 What gre-
 at daunger
 it is, not to
 put differē-
 ce betwene
 obedience
 and disobe-
 dience.*

10 THE PREFACE.

ment, and not with the infallible trueth of Goddes holie worde, he must nedes preferre his owne decrees, phantasies, and ordināces, to the cōfortable Lawes and liuelie preceptes of God his creator. Then in place of iustice, he receaueth iniustice, for right wronge, for vertue vice, for lawe will, for loue hatred, for trueth falsshod, for playne dealing dissimulation, for religion superstition, for true worshippe detestable idolatrie: and to be shorte, for God Sathan, for Christ Antichrist, and with him suche plagues of God, and disorder amonge mé, as are this daye set before oure eyes to beholde in all places throughout the vniuersal worlde, and haue bene likewise euen from the beginninge. When Adam was placed in paradise, beinge a creature moste perfect, and abunding in all wisdom and heauenlie knowledge, and wolde at the persuation of his wif measure obedience rather by his owne reason, then by the worde & sentence of God before pronounced: behold, he was not onelie spoyled of wisdom & knowledge, becomminge a verie foole, in comparison of that, whiche he

*what plagues
come for di
spedience.*

Gen. 3.

*Adam diso
beyed God
and was
griuously
punished.*

he was before : but also : todaynlie destitute of all other singuler giftes, as of innocencie, and immortalitie, was confounded at the voyce of the Lord, affhamed at his owne nakednesse, and felt the dredfull indignation and curse of God, whiche he had procured, not onelie to him self, but broght the same also vpon all his posteritie after him. When the whole worlde was so corrupted in their owne wayes in the dayes of faithfull Noha, no regarde was at all to the obedience of the liuinge Lorde, nor yet to the godlie admonitions of iust Noha: but euerie man was so drowned in his owne lustes, that the space of an hundredth & twenty yeares was not sufficiēt to moue them to repentance. And therefore could they not escape the strange and horrible iudgement of God, whiche immediatlie after folowed moste iustlie. And althogh in that wicked generation abonded all kinde of wickednesse, as well agaynst God as man, in so muche as the earthe then might be compted a verie hell, yet from whence proceeded all this rebellion against Goddes mightie maiestie, but onelie for that they

*All mākin
de was iust
ly punished
for Adams
disobedience*

Gen. 6.

*The worlde
de plagued
in Nohas
dayes for
disobedience*

12 THE PREFACE.

*The cause
of all diso-
bedience
is, not to
measure ou-
re doings
by Godds
worde.*

Rom. 2.

*We must
not measu-
re our obe-
dience af-
ter our ou-
ne phante-
sies.*

Rom. 1.

Mat. 23.

*Disobe-
dience*

measured all thinges after their owne corrupt reason, and not by his holie Lawes and preceptes? Whiche they had now receaued of their forefathers, heard of Noah, yea, and had them ingrafted naturally in their hartes. The probation wherof might easilie be deduced from all ages euen to oure tyme by innumerable and euident examples, if it were nedefull in so playne a matter. For who is so blynde that maye not se how man sheweth his rebellion, neuer so muche, as when he woulde be moste obedient in his owne sight and iudgement? not measuringe the same by the streight lyne and true touchestone, whiche is the Lawe and worde of God, but suffringe him self to be led by his owne corrupte iudgemēt and affectiōs.

This turned the Wisdome of the Gentiles into mere folishnesse, inuētinge shamefull idolatrye for true worshipp, as witnesse the Apostle.

This blynded the Ieues with hypocrisie and cloked holynesse, makinge the Lawe of the liuinge Lorde to geue place to their inuented traditions by man. Out of this stinkinge puddle of

mans

THE PREFACE. 13

mans brayne haue issued forth so great diuerſitie of opinions and daungerous heriſies, wherwith the Church of God hath be at all tymes horriblye tormented. Finallie from hence hath Antichriſte filled his peſtilente cupp of all ſortes of deadlie poiſon, where of he hath made the whole earthe almoſt, and her kinges and Princes, not onelie to drinke: but to be moſt vilelie overcome and drunken. In whoſe defence they haue armed them ſelues againſt the Lorde ad Chriſte his Son: who notwithstanding with impudent mouthes they profeſſe, where as in verie dede they perſecute him moſte cruellie in his Saints by all means poſſible, fightinge, as men in a rage, vnder the banner of that filthie beaſt. And yet theſe men in the middle of their furie, without all obedience & ordre, ſubuertinge the Lawes of God and of nature, will be called notwithstandinge the defenders of the faith, mayntayners of true religiõ, autours of peace, teachers of obedience, ad moſt diſcrete gouernours of common weales and policies. To the intent therfore that theſe diſguiſed perſonnes

is the puddle of all heriſies and error.

Apo. 17. Antichriſte is the plague of God for māſ diſobedience.

Pſal. 2.

The tyrants are Antichriſtes tormentours and perſecute Chriſt

*The occasion
wherefore
this treatise
was writ, and
what profi-
t we may
gather
thereof.*

(whiche abuse the whole worlde) may appeare in their owne liuely shape, and be knowne as they are in dede, I haue thought it good, hauinge occasion by this worthie answere of Peter and Iohn, and beinge hereto of diuers godlie persons prouoked, somewhat to wryte of true obedience: to wit, what God him self requiereth of vs, and what he commandeth to be geuen also to men. Wherby (God willinge) the disguised clokes, and craftie pretences of obedience, vsed and practised by the vngodlie worldlings, shalbe discovered: who haue sought alwayes, and yet do seeke vnder the pleasant name of obedience, onlie to mayntayne their ambition, pride and libertie: wherby we shall learne also how in tymes past we haue bene shamfullie abused in yelding to the willfull wil of man, in obeying his vngodlie commandements, and fearinge man more then God: and finallie how it behoueth vs to repent oure former ignorance, and with diligence to redresse the same, hauinge more lighte and fuller knowledge.

Peter and

PETER AND IOHN

ANSWERED VNTO
thē, and said : Whether it be right
in the sight of God to obey you
rather thē God, iudge you. Act. 4.

CHAP. I.

*To whome this answer was given, and vpon
what occasion, how litle the malice of the Iues
preuailed agaynst the Apostles, in seekinge to
stoppe the Gospell by their craftie fatches and
chastisings.*



O the end we may haue more sensible feelinge of all these things, let vs diligentlie consider this answer of S. Peter & Iohn : as well to whō it was made, as vpon what occasion. After that these ii Apostles, through the malice of the Priests, the Gouvernour of the Tēple and the Sadduces, were violentlie throwne into prison the night before, for preaching to the people at Ierusalem in the porche of Salomon, the resurrection from death in the Name of Iesus : and the next

*The circū
stance of
the answe
re wayed.*

Act. 4.

daye folowige were fet forth, ad pre-
 sented to the whole Senate and Con-
 cile of Ierusalem, where was assembled
 all the chief Rulers and Elders of the
 people of Israell, Annas also the hie
 Priest, and Caiaphas, ad Iohn, and Ale-
 xandre, men of great reputation, with
 others of the kinred of the high Bis-
 shopp, to be examined of the, in whose
 name or power they had cured the la-
 me criples (who beinge aboue 40 ye-
 res olde, and lame from his birthe was
 daylie brought to the porche of Salo-
 mon to begge his almes) Peter replenis-
 shed with the holie Spirit, answered wi-
 the great boldnesse, that they wrought
 that miracle in the Name and power
 of Iesus Christ the true Nazarit, Wh-
 ome the Ieues had crucified, and God
 had raysed from the death: in so mu-
 che as the mouthes of the whole Con-
 cile were stopped & had nothinge to
 saye against them, but as men astunnis-
 shed wondred at the constant bol-
 denesse of Peter and Iohn in their an-
 swere. Then (saith S. Luke) did the
 whole Concile, that is, all these fore-
 named Magistrates by common con-
 sent

sent straytelie charge the Apostles Peter and Iohn, hereafter not so muche as once to speake to anie man, muche lesse to preache in the Name of Iesus: thinking by this means to stoppe the course of the Gospell, ad hinder the glorie of Christ, who they before had crucified as a malefactor and blasphemmer of Gods Name. And althoghe they were destitute of all reason and Scripture to answer the Apostles, who had all redie cōfounded the: yet through the auctoritie and ponishmēte, whiche they threatned, they thought craftelie to put the Apostles to silence, and so at length to obtayne the victorie. As we see this daye the Papistes their successors, expresse enemies of the Gospel, ad sworne soldiars of Antichriste, every where practise, who beinge ouercome with the manifest Scriptures, and their blasphemous mouthes stopped with the truthe of Gods worde, fight notwithstanding maliciousslie agaynst Christe with power, auctoritie, threatnyngs, horrible ponishmentes, and cruell murder, resemblinge that old serpēt, whose broude they are, whiche was a murderer.

*The magistrates of
maide the
Apostles
not to
preach
Christe.*

*The papists
are the
scourge
of the
lawes in
malice ad
persecutio.*

*Papists
are the
generation
of Vipers.
Iohn. 8.*

18 HOW TO OBEY

therer from the begynninge.

The Gospell increaseth when it is persecuted.

But when the whole assembly had craftelie cōsulted, and wrought all that they coulde agaynst the faithfull seruātes of God: they were neuer the lesse dispoyned of their porpose. For the glorie of Christe more brightelie shyned, and the truthe of his Gospell was better knowen ād farther published, and their falschod and raginge madnesse more espied, and abhorred of the godlie. For what extreame madnesse was this to set them selues agaynst God, so to truste in their owne power as thoughe they were able to resyste and ouercome the power of the all mightie, whiche is the Gospell of oure Sauour Iesus Christe (as witnesseth the the Apostle) To thinke that the threatnings of mē, shulde more preuaile with the Apostels of Christe, then the threatnings of God ād his horrible iudgementes apoynted for the disobedient? Could not the Iewes destroye Christe and his doctrine, whiles he was mortall and liued amongst them in the fleshe, to whom they did almoste what they list, an yet would after thinke

Rom. I.

We must rather feare Goddes iudgements then mans threatnings.

thinke to bringe it to passe, when he was risen agayne by his mightie power, and made immortall? Yf they coulde not keape him in the graue for al their diligent watche, when he was dead and buried: thinke they it possible to pluke him downe from heauē, from the right-hande of his father, where he sitteth and reigneth in euerlastige glorie? Oh vayne and foolishhe men: he hathe ouercome al readie the whole world, and cast forth of it the Chief Prince & Ruler Satan, who is no more able to preuaile agaynst his truthe and seruantes. *A- Christe &c*
 re you more subtile or stronger then Sa *his word*
 tan, who is your lorde and maister so *are inuinc*
 longe as you fight agaynst Christe the *sible.*
 Sonne of God? Coulde not so mightie a Prince with stande his power, and you leawde souldiars of his', wil thike to optayne the victorie? Deathe, whiche no man can escape; coulde not holde him, neither the power of hell preuaile agaynst him: and yet would you haue him at your commandement, moste maliciousslie and traitrousslie fightinge against his hōnor, who fought
 b. ii.

10 HOW TO OBEY

by all means, and yet doth, to do you good and saue you? But ô miserable and vile wretches, double is your condemnation in the sight of God, which not contented to forsake Christe your selues, do so maliciously with your threatenings labour to frustrate others of his molte comfortable graces. Full wel doth our Sauour Christ paynt forth your raginge enuie, sainge, Wo be to you Scribes, Pharisies, and hypocrites, because you shutt the kingdome of heauen before men, not entering your selues, neither wil you suffer such as come, to enter.

Mat. 23.

CHAP. II.

¶ How the papisticall Church and Conciles can not but erre, and how they beinge compared to the Iewes, are no lesse deniers and blasphemers of Christ, then the Iewes.

Great occasions of repentance offered to the Iewes.

I wil not here rehearse what iuste occasiõ of repentance was offered to this whole assemblie of the Iewes (if their hartes had not bene hardened) as wel by the playne and sensible doctrine

doctrinē taught by the Apostels, whiche they coule not improue with all their learninge: as by the mightie power of God declared in so manie and wonderful miracles wrought by them in the name of Christe to cōfirme his Gospel and resurrection, whiche the Iewes notwithstanding stubbēly 'did reiecte: Nether yet wil I speake of the strange defection and notable falling awaie from God amongst them in Ierusalem, whiche at that tyme (in the iudgement of mā) appeared to be the onelie Church of God, to whom appartayned the promises, who of al other nations had the Lawe, and Prophetes to instructe them, who onelie professed the true and euerliuinge God: and yet amongst them all that were assembled, was not so muche as one man to stande vpon Christes parte with the Apostels, but cōsented and agreed with one accorde, that in the Name of Christe they shulde preache no more to the people. Onelie this I woulde put you in remembrance of, before we proceade anie further, how vayne and vncertayne the doctrine of the blasphemous Papistes is, whiche

An horrible falling awaye fro God.

Rom. 3. and 9.

The Iewes the church erreth.

b. iij.

22 HOW TO OBEY.

The papist's church erreth.

The law is the church was first.

che is grounded vpon no other foundation, then vpon the auctoritie of their Church, their Councils, and decrees of men. And here in dare I make the papistes them selues iudges, whither their Church be of more auctoritie or antiquite, then was the Church of the Iewes whiche was the first of all, ad auctorisied by God immediatlie: Or whither their Concils at the appoyntment of the Romishe Antichriste, were more orderlie called and assembled, then was this Concil holden at Ierusalem by the appoyntmēt of the Chief priest and Bishop? As for their Church, the Iewes had the manifeste worde and promesse of God: yea, there was no other Church, then visible vpon the earthe, besides that whiche the Apostels then began to buyld vpon the true conerstone Iesus Christe: where as the papistes haue not so muche as one worde or promesse to proue that they are (as they impudentlie bragge) the Church of God, but manie rather moste playnlie prouinge them to be the verie Synagoge of Satan, and liuelie members

bers of Antichriste. Yf then this, whiche seemed the true Church of God, ad auctorised by him, so shamefullie erred: maruel it is that the papisticall Synagoge and members of Satan shuld be founde establisshers of the veritie, which alwayes since they haue bene raysted vp from hell, haue sought nothing but the vtter subuersion therof? Nether can they defende them selues by anie auctoritie to assemble, or by anie learninge, or outwarde shewe of holynesse: seig in none of these poyntes they may be compared to this assemble, wher of S. Luke maketh mention. For here was the highe Prieste Annas, herewas Caiaphas, here were the temporal Magistrates, the gouerners of the Temple, the Seniors of Ierusalem, the learned Scribes, and Pharisees. And what coulde anie man wishe fore in the iudgment of man, that there was not, to make a lawfull Council? And yet thou seest the counclusion was agaynst the Lorde ad his anoynted Sone. Wilt thou then hope for anie better at the papistes assemblies and Councils, who in persecuting Christe conti-

b. iiii.

*The locusts
which came
out of
the bottom
less pit.*

The papists are more wicked than Iewes.

The papists deny Christ, as well as the Iewes do.

nuallie, and his holie worde, shewe them selues open enemies to bothe? Doest thou here beholde the Iewes, whiche professed the true liuinge God, without all apish maumetrie and Idolls, forbidden in their Lawe: neuerthelesse malitiousslie to consule agaynst their true Messias: and will not yet cease to credit the papistes, sayng, That their Churches and Concils can not erre, where as they dishonor the liuinge Lorde, hauing their Temples replenished with all kinde of idolatrie: yea, when their owne consciences do condemne them, that there was neuer the like impietie committed in all Israel, as their filthie Concils haue taught and commended? But thou wilt say perchance, that there is no cōparison betwixt the Iewes, playnelie denying Christ, and the papistes whiche do confesse him: and therupon wilt conclude, that the papistical Concils may not so easilie erre, as those whiche were holdē of the Iewes at Ierusalem, agaynst the Apostels and their doctrine. As concerning their Concils, I may not answere

now

now: for that were an infinite worke to repeat all their absurdities. Yf any mā wolde but once reade them ouer, he sholde nede no other persuation to abhorre them, and to cōfesse this my saying most true in all the Concils holden by the Romishe Antichriste. But to cōpare them with the Iewes in denying of Christe, thou shalt proue them more blasphemous. For the Iewes after a sorte did cōfesse their Christ and Messias in wayting for him dayly to delyuer them, and saue them from the miserie wherein they were, and now are, and from al their enemies accordinge as God promised: but when they wolde not acknowledge him, whom their fathers did persecute and crucifie, and whom the Apostels taught to be risen and ascended, they playnlie denied Christe. They beleued that he shulde be their Captayne and delyuerer, but after an other sorte, then by his deathe and passion: and to an other ende, then to suffer in this worlde the shame of the Crosse.

Euenso do the papistes confesse Christe, but in effecte withe the Iewes

*The papistes
are
more blasphemous
then the
Iewes.*

The papistes cōfesse Christe, but in effect deny him. deny him. They confesse Christe whiche is come in the fleshe, borne of the virgin Marie, crucified for the synnes of the worlde, &c. Whiche all hitherto is wel, and agreeeth with vs. But

1. Tim. 2

The papistes cōfesse Christe to be here in the world in the forme of bread a dead God not able to do anye thinge.

for as muche as they are not with him contented, but wil haue an other Christe besides him: they are manifest deniers of Christe. For (as writeth the Apostel) There is but one God, one Mediator betwixt God and man, the man Iesus Christe, whiche gaue him selfe to be the redemption for all. Now when the papistes beleue not onlie in this Christe and Sauour, which came in the fleshe, and was borne of the virgine, but also in that Christe, whom they imagine to come, and to be in the worlde in the forme of bread, and borne aboute with the handes of man, not able to go him selfe: when they beleue not onlie vpon Christe crucified, and hanged vpon the Crosse, but in the coniured Idoll, hanging by a corde ouer the alter: not onlie in Christe glorified vpon the right hande of the father, who liueth and reignethe for euer, but in their

their rownde cake, which (they say) is consecrated, when with out sense and feeling it lieth closed in their box, subiecte to mowlinge, wormes, and corruption, reserued & kept to be worshipped as their God, but to their condemnation for euer. More ouer when they haue other aduocates then Christe, other sacrifices for synne, other merites and means of saluation: it helpeth them no more to proue that they are Christians, thus impudentlie denying him and his office, then it helpeth the Iewes, in saying they beleue in the true Messias to come, which is all readie come, and reueled to the world. Ye so muche the more is their condemnation, for that vnder the Name of Christe, whom they dare not deny, they worke preuie treason agaynst him, to subuerte the truethe of his Gospel, and whole fruite of his death and passion: which is our redemption from death, and hope of euermlasting life, purchased by that perfecte oblation, which was offred once for all, as a sufficient sacrifice for the synnes of the

*The box
mowly,
wormy,
musty rotten
and
corrupted
Christe.*

*The papistes
vnder
the name
of Christi-
ans worke
treason
agaynst
Christ.*

*Hebr. 10.
1. Ioh. 2.*

HOW TO OBEY the whole worlde.

CHAP. III.

¶ What inconuenience had commē to the Church of God, if the Apostels had obeyed the commandment of the Council, and what euills haue comen lately vpon England through the preaching of vnlawful obediēce and yeldinge to vngodly Rulers.

The infinite slaughter of martyrs in Englande.



Et vs leaue the vngodlie papistes with their wicked decrees and Concils, as me that passe the Iewes in all maner of wilful stubbernesse and cruel persecution of the trueth, as the horrible slaughter of thousandes of martyrs, which with in these few yeres in Englande alone do witnesse: and returne to the Apostels, Peter and Iohn, to examine what answere they framed to these men of auctoritie, and Rulers, gathered to gether of all sortes, as you haue harde, aswel of the Cleargie as of the Laitie, of suche as the had the onlie gouernement of Ierusalem vnder the Romainys, to whom they were then tributaries,

butaries, which charge and threatning
of the whole Concil, done with so gre-
at aduifement and consultation, ought
not lightlie to be esteemed, especiallie,
of the seruantes of God, and their sub-
iects, as the Apostels then were. They
were charged and threatned to preache
no more in the Name of Christe cruci-
fied. An heauy commandement doubt-
lesse to Peter and Iohn, especiallie if it
might haue taken place: seing it was all
together contrarie to their vocation
and charge geuen vnto them by their
maister Christ, to preache his Gospell
throughout all the worlde, and to be-
gyn at Ierusalem, for which cause they
were called and chosen from amongst
all others, and had bene of longe tyme
instructed of their maister Christ in the
knowledge of all his holie Scriptures,
and replenished with wonderful giftes of
the holie Goste, to cure all diseases, to
cast out diuels, to drinke poyson, to tre-
ad vpon serpentes, and to distribute the
holye Spirit, and all those to be as it we-
re seales and cōfirmatiōs of their doct-
rine, whiche all had bene to no porpose,
yf this commandement and threatninge

We must
not yeilde
in Gods
cause,
whereman
threat-
neth.

Luk. 24.
act. 1.

30 HOW TO OBEY

*Relenting
of the mi-
nistres mo-
ste dange-
rous.* of the Magistrats shuld haue bene o-
beyed, & the Apostels yelded to their
auctoritie. Then the foundation of the
Church shuld haue ben shaken, and
the whole assemblie discouraged: for
the two Chief Captayns gyuinge ouer,
who durste haue presumed further?

*We maye
safely folo-
we the
example of
the Apostels
aproued by
the holy
Gost.* And truelie, if the Apostels at that
tyme had bene no further instructed,
then the moste parte of men are in the-
se our dayes, and especiallie haue bene,
and yet be in our miserable countrie
of Englande: they would haue bene in
great perplexitie, and sore afrayde to
haue made this, or the like answere
sayng: Iudge you whither it be lawfull
before God to obeye you, rather then
God. For the moste parte of men, yea
and of those whiche haue bene both
learned and godlie, and haue geuen
worthie testymonie of their profession
to the glorie of God: haue thoght and
taught (by the permission of God for
our synnes) that it was not lawfull in anie
case to resist and disobeye the superior
powers: but rather to laye downe their
heades, and submitte them selues to all
kindes of punishmentes and tyrannye,
thin-

thinkinge them selues sufficientlie discharged before God of their vocation and duetie, hauing onlie the commandement of the superiour power to the contrarie, were it neuer so vngodlie and cleaue againste all natural reason: whereby manye hauinge commandement to

1. Cor. 3
Man can not dispute with that which God commandeth.

preache no more Iesus christ to the people, without anie trouble of conscience haue kept silence, and thought the selues sufficientlie discharged: nether considering that they were made stewards of Godes holye mysteries, and that not at the appointment of man, or for them selues, but by the ordinance of our Saviour Christ Iesus, and to be faithful distributors to others. Nether yet marking this present answer of Peter and Iohn, whom they might safely haue folowed with better assurance: who in suche case, haue left this lesson

Fals brethren which betray God and his truth in yielding to the papists.

for all men, rather to obaye God then mā. Others, hearinge the Name of God blasphemed by the false doctrine of the wicked and shaueling priestes, durste not once open their mouthes to speak one worde in their maisters behalf and his infallible trueth: but stopt

32 HOW TO OBEY

theyr mouthes as dōme dogges,ād dur-
ste not barke against the rauenige wolff
when they knew and saw him cōming.
Many not minding to obiecte them sel-
ues to anie daunger, regardinge more
their owne safetie, then the preservatiō
of their flocke, wolde not abide the
wilde beaste commyng, but moste sha-
mefullie fledde before the daunger ca-
me, shewing them selues playne hire-
lings, and no true pastores: leauinge the
selie shepe of God to be deuoured, and
that because they had entred in to the
folde before to seede of the flocke, to
eate the fleshe, and deuoure the people
of God as bread, rather then to do their
dueties.

*No mini-
ster ought to
flee and for-
sake his flo-
cke, excepte
he be perse-
cuted one-
ly, and not
his flocke.*

Psal. 14.

*They whi-
ch please
man ra-
ther then
obey God.*

But all these and suche like are here
condemned and conuicted of cruel,
which fearing man more then God, ga-
ue care and obedience to man, rather
then to God. Wherof, besides the iu-
ste shame that came vpon them selues,
and the displeasure of God powred ge-
nerally vpon all (for as muche as we all
were betrayes of our maister, thoghe
not all a like) iust occasion of offence
and of like disobedience to God, was mi-
nistred

nistred to all sorts of men, of what vocation so euer they were. For when they sawe the teachers and leaders of others to set vp obedience of man rather then of God, and the same confirmed by their owne example: those whiche knewe no other, thought it their parte to do the like also in their vocation

We must obey the preachers onely whē they bring Gods worde.

and office. And suche as were playne enemies to God, the wicked papistes or dissolute persons, laughed in their sleues: seing bothe them and their wicked proceedings therby promoted and furthered. Where as to defend their kyngdome of darckenes, ambitio and idle belies, there is no kyng so godly, no contrey so peaceable, nor no kyngdome so stronge, which through their deuillishe entreprises and wicked perswasions, they haue not studyed vterly to subuert and destroy. As the example of that desperat Moncke, who to poison king Iohn, wittingly and willingly poysoned him self. O malicious deuil. Likewise the oration of that moste traiterous and pestilent Cardinal Pole, doth yet witenes to all the papists shame and confusion: wherin he goeth

The papistes laugh in their sleues, when they see their wicked proceedings promoted by vnlawfull obedience.

A moncke

Cardinal Pole.

34 HOW TO OBEY

about to perswade the wicked Emperour rather to tourne his power and armie against Kynge Héry the eight and Englād, this doggs owne cōtrei, the against the infidels, Turckes, and Sarracenes: blasphemouslie termig the worde of God and Gospel of saluation to be the Turckesh sede. O impudēt mouth: o blasphemous beast, which saist in thi heart, Ther is no God. And yet to all your shame and vtter destructiō of your cōtrie, you haue receaued him as a God, whome before in your lawful kyngs dayes, you moſte iuſtly condemned as a traitour and very ſonne of Antichriſt. The Counſellers, whoſe office is to brydle the affectiōs of their Princes and Gouernours, in geuig ſuch counſele as might promote the glorie of God, and the welthe of their cōtrie by this perſuaſion of obediēce, haue hitherto ſought, and yet apearinlie do, how to accōpliſhe and ſatiſfie the vngodly luſtes of their vngodlie and vnlawful Gouerneſſe, wicked Iſabel: who for our ſynnes, contrarie to nature and the manyfeſte worde of God, is ſuffred to raigne ouer vs in Goddes furie, and haue therby moſte wickedlie betrayed Chriſte, their cōtrie, and the ſelues (ſo mu

che as lieth in the) to become slaues to:
 a strange and foren nation, the prowde
 Spaniards. The Nobles also, which (tho
 ghe vnworthilie wil be so called) hea-
 ring no other preaching, but that they
 must obeye their Prince, neither know-
 ing whō, wherin, nor how farre, haue in
 like maner, as men disguised vpon a sta-
 ge, turned their nobilitie to open shame
 amongst all nations, whiche now be-
 holde their follie, and wōder ther at: se-
 inge they are made instrumētes of im-
 pietie, and destroyers of their native
 countrie, which firste were ordayned in
 Realmes to stande in defence of trewe
 religion, lawes, and welth of their na-
 tion, and to be a shylde (to their power)
 agaynst their enemies in tyme of warre,
 and a brydel at home to their Princes in
 tyme of peace: neither to suffer them in
 this sorte to rage agaynst God, and vt-
 terlie to conteme the holsome lawes of
 the Realme, to satisfie their filthie luste
 and vayne glorie, nor so cruellie to mur-
 ther, and agaynst nature to deuoure the
 people of God, their subiects, whom
 they are charged by their office to suc-
 coure and defende, and haue therfore a

*To obey is
 good, but
 whome,
 wherin, &
 howe far-
 re, ought to
 be considered*

feareful compt to make for donige the contrarie.

*The iustices
and other
vnderoffi-
cers.*

*Officers and
Iudges de
general.*

The Iustices likewise in Townes and Cities, as Maieres, Shryffs, Baylyfes, Constables, Iealers and all suche inferior officers, folowing the same example of vnlawful obedience, whose office and charge it is to minister iustice whithout respecte of persōs, to defende the symple and innocēt, and to punishe all transgressors and malefactors, blasphemours of Goddes holie Name, violent oppressers of innocentes, as be the bloudthurstie papistes: are nowe become ministers of iniustice, and tyranny, made tormentours of their owne naturall Countrey men, most blouddie butchers of their brethren, and mercilesse murtherers of the childré of God: and that in suche cruel sorte, as neuer was hearde of before since the deathe of Christe, where anie profession of his Name hath bene. In so muche that they are made a spectacle and gasingstock to all countries and nations, amongst whom is anie feare of God or ciuile policie, whiche woulde not haue beleued it to be possible, if their eares
and

and eyes were not this day sufficient
witnesses. For to vnderstand that the
papistes were cruell butchers and vn-
satiabable bloudsuckers, had bene no
newes at all, they haue bene such from
the beginninge. But when they bothe
heare and see those that professe the
Gospel, and wouide be counted Chri-
stes shepe, turned for feare of displea-
sure, or losinge of their office in to the
nature of bloudthurstie woulues, to ex-
ecute agaynst God and their conscien-
ce, the vngodlie commandements of
the papistes: to be at commandement,
not onlie to their vnlawful Quene, but
also to euery shauen Sir Iohn, to im-
brue their handes with them in inno-
cent bloude: this makethe all men to
wonder and be astonished.

*The papis-
tes natu-
rally thirst
for bloud.*

*Fals Gos-
pels,
slaves vnto
papistes.*

To conclude, the residue of the com-
mon people, seing their superiours of all
degrees and estates, by whom they shul-
de be gouerned with godlie lawes, and
to whom they ought obedience in the
foure of God onelie, thus cowardly to
forsake their obedience to God, and vt-
terlie contemne the office wherwith he
had charged them, to satisfie the vnlaw

*The common
people.*

*Men that
do against
their con-
science and
Godes
worde.*

Rom. 13.

ful commandements of their wilful Gouernesse: thinke it in no case their parte to deny to her like obedience: but with bodies and goodes, at home and abrode, to fulfill and mayntayne her will and tyranny, not withstandinge their owne conscience doth condemne the, and the worde of God dothe playnelie testifie, that it is euell and vngodlie which they are commanded to do. Being deceaued by misunderstanding this place of Paule and such like: It behoueth euery soule to be subiecte to superior powers, because there is no power but of God. For the powers that are, be ordinances of God: and therefore he that resisteth the power, resisteth the ordinaunce of God.

But how litle this and other like objections make for their purpose, we shall God willinge vnderstande, after that we haue better examined this present answer of Peter and Iohn: who are not contrary to Paul, nor Paul to them, rightly considered. For thoghe this answer was made of Peter and Iohn in their owne cause to the Magistrates and Rulers of Ierusalem: yet is it no lesse generall then the saynge of S. Paule: and partayneth to all conditions

conditions of men, aswel Magistrates and Rulers, as inferior persons and subiectes: teaching them bothe their office moste rightlie: the one, what to comande, and how to rule: the other, whom to obeye, and wherin to be subiecte, as in their places folowinge shall euidentlie appeare.

CHAP. IIIL.

*The truth of this answere was so sensible, that the
verie aduersaries could not withstand it.*



And firste to returne to the answere, we may be assured that it is certayne ad an vndouted true the, that in all things, and of all men, ad in all places, God is to be obeyed before me. In so muche as the Apostels were not afrayed to comite the iudgement thereof vnto their extreame enemies: whom they knewe right well, would haue geuen contrarie sentence, if their answere had not bene withe out all cōptrouersie. As thoghe they would haue sayed. After that we haue bene

The enemies of God can not deny this answer to be true.

Psal. 104.

charged with this office to preache to all people and nations, ad that by God him selfe, to whom all powers are subiecte, and all men are bownd to obeye, whose iudgementes none can escape, and whose wrathe no fleshe is able to abyde: whiche with the breathe of his mouthe, moueth the heauens, and makethe the mightie mountaynes to shake and tremble, and dryueth all powers (be they neuer so stronge) to dust ad powder. We are conteted to make you iudges, which charge vs to the contrarie: whither this dreadful God may approue our doings in obeyége you beig men, and his creatures, yea earthe, verie dust and allhes in comparison of his Maiestie? Whither man, of what auctoritie so ever he be, is able to discharge vs in the presence of oure God, if in holding our peace at your commandement, we transgresse the expresse commandemēt of God? That is, not to preache Iesus Christ crucified: who hathe chose vs to the same ed, indued vs with knowledge, reuealed vnto vs his secret counsels, the mysterie of our redemption, and armed vs with all giftes of

*Preachers
must prea-
ch Christe
in season
and out of
season.*

of the holie Gost ; necessarie for the accomplishment of so waightie an entreprife . We nede not herein to vse many wordes or reasons : nor to desier anie arbiters to define this matter : be you your selues iudges . Which kinde of speaking, men commonlie vse, when the matter is euident and out of doubt, knowne to all men, be they of neuer so slender iudgement, and nede no further reasons, or Scriptures to pro-ue it. The like kinde of reasoninge, the Apostle vseth agaynst the Corinthians: 1. Cor. II. who permitted their wemē to praye bareheaded in the Congregation, which he condemned as an vndecent custome, not becomming the Sayncts of God. For amongst other reasons, he likewise makethe them selues iudges in the matter, sayeng: Iudge ye amonge your selues, whither it be cumlie for a womā to praye bareheaded in the Congregation. Cōcludinge, that verie nature dothe teache the contrarye. In like maner this answere is so true and sensible (that rather God is to be obeyed then man) that there cā be none so malicious or ignorant, whom verie nature will not

compel to confesse it, if he had no further knowledge. Nether had these men, for all their great a doo, lōge consultation, hie learninge and wisdome (desierous also to take occasion agaynst the Apostels)anie thinge to saye for the cōtrary. But as Gods enemies are accustomed, when their mouthes are stoppt, either with raylinges, or threatnings, to expresse their rage: so did they with Peter & Iohn, dimitting them at the last with bitter wordes and menaces: and they departed notwithstandinge from the Concile, by the means of this answer, conquerours.

*They should
not so haue
escaped if
they had
bene before
our cruell
Counselors*

*Pharisees
and Hypo-
crites of
Englands.*

*what
things are
to be
considered.*

CHAP. V.

*To obeye man in anie thinge agaynst God, is
lawfull in d playne disobedience.*



Ow for as muche as we are assured of the truth and certantie of their answer, wherof none can iustlie doute: let vs somewhat further consider what thinges are principallie here in conteyned. First we maye hereof iustlie conclude, that to obeye man in anie thinge contrary to God, or his precepts thoghe he be in hiest auctoritie, or ne-

uer so orderly called there vnto (as these men, wherof Luke speaketh, were) is no obedience at all, but disobedience.

Secondlie, that it is not a sufficient discharge for vs before God, whē we deny to accōplyshe their vnlawful demādes and threatnings, except we do the cōtrarie euery man in his vocation and office, as occasion is offred, and as his power will serue. Whiche thiges playnlie vnderstāde, as they shal geue a clere light in this controuersie: so do I not doute by this present answer and facte of Peter and Iohn, to proue moste manifestlie, that althoghe we were destitute of other examples, yet this might appeare sufficient. As touchinge the firste, that there is no obedience agaynst God which is not playne disobedience: the Apostles say, Iudge you whither it be right or iust in Godds sight to obeye you rather thē God: which is as muche as thei would saye, It is not iuste nor lawfull. Thē if it be not lawfull and iust in Goddes sight, who iudgeth things truelie ād as thei be in dede, it must nedes folowe that allmaner of obediēce agaynst God ād his worde, is playne disobedience, and

*Obedience
agaynst
God is dis-
obedience,*

the workers therof likewise condemned as rebells. Why? Bycause it is vniust and vnlawfull before God: And all true obedience is lawfull, which must not be measured by the will of mā, but by the iuste Lawes and ordinances of the liuing

*what God
once wil-
lish in his
Law to be
done or not
to be done
that cā no
man dis-
pence wi-
th be it ne-
uer so smal
in the sight
of man.* Lorde. So that after God hath
once pronounced anie thinge that he
would haue done, either in his Lawe or
Lawe to be otherwise: there is no man that may or
can dispence therewith, seeme it of neuer
so litle importance in the iudgement
of men. He that commandeth the
contrarie, is a rebell: and he that obey-
eth likewise. Neither dothe this apper-
tayne to the Apostles and ministers on-
lie in their office, but is a generall argu-
ment for all sortes, estates, and degrees
of men: for as muche as God hath like
auctoritie of all, and all owe vnto him
first and principall obedience: and se-
condly vnto men for him, and in him on-
lie: except they wil be enemies to God,
and deny him to be their Lorde. For so
muche it is in effecte, when we preferre
men to God, obedience to man, before
the obedience to God. It is not the au-
thoritie of the Prince, or the feare of his
punish-

punishmēt, that cā excuse in his presence: who cōmādeth his people generalie, high and lowe, riche and poore, man ād womā, to heare his voyce, and to obserue his statutes. Nether to declýne vpon the right hand, nor vpon the leftē: nether to adde anie thing therto, or to take anie thing from it: but to do that onlie, whiche the liuinge Lorde commā deth. And if we be the shepe of the Lordes fouldē, it is not sufficiēt for vs to heare the voyce of our pastor, ād to folowe him, except we also deny to heare, muche more to folowe anie other: that is, which calleth not with the voyce of the true pastor. And as there ought to be no creature of like auctoritie amongest vs, as our soueraygne Lorde and God, whose creatures we be, and the workmanship of his owne hādes: euen so, there is none like to him in dignitie, or may be cōpared to him in power, none like to him in riches, or so able to rewarde his subiectes, beinge Lorde of heauē and earthe, disposer of all things present and to come: distributer not onlie of all corporall and earthlie blessings to those that feare and serue him:

Deu. 4.

Isa. 10.

but also powreth vpon them all spirituall and heauenlic graces in great abundance. Moreouer, as by his auctoritie, power, dignitie, riches and liberalitie, he maye of right demande of vs obedience: so must we persuaide our selues in not redring the same to him willingly, that none cā deliuer vs from his horrible punishments and destruction, whiche he threatneth vpon all such as wilfully transgresse his holie preceptes, and declyne from his Lawes. Neither wil he regarde by what means, or by whose comandement we transgresse his lawes. For that can be no excuse for vs, thogh he be Kinge, Quene, or Emperour that commandeth or threatneth vs. For what is kinge, Quene, or Emperour compared to God? Is the punishment of earthe, ashes, of vile man, whose breath is in his nostrilles, more to be feared then the plagues of God, who hath power both of body and soule to destroye the euerlastingly? Was it any earthly power that brought the waters vpon the vniuersall worlde, and drowned all mankind for synne, viii persons excepted? Did man destroye Sodome and Gomorrhe

*Deu. 18.
and 30.
No cōman
dement
shall excuse
vs in the
daye of
vengeance.*

Esa. 1.

Gen. 7

morrhe with fier and brymstone? Came
 the plages of Egypt, the drowninge of
 Pharao, the ouertrow of the Cananites,
 the subuersion of Ierusalem, by the
 power of man? If these be the workes
 of man and not of God, feare man and
 not God: but if there be none of
 these euells which cometh vpon a
 nie Citie, or contrie, wherof the Lor-
 de is not the worker: beware that the
 feare of mans punishment, cause thee
 not to fall in to the handes of this migh-
 tie reuēger, whiche is an horrible thin-
 ge, as the Apostle writeth. Princes
 therefore, and all powers vpon thee arth,
 are not to be compared vnto God, whose
 Lieutenants onlie they shuld be, and
 are no longer then he wil, in whose han-
 des their hartes are, to moue and turne
 at his pleasure. And for that cause it is
 their duetie to seke all means possible,
 wherbie the glorie of God might be ad-
 uanced, by whom they are them selues
 so highlie exalted aboue their bret-
 hern, and in no cause to minister oc-
 casion of rebellion agaynst his mightie
 Maiestie: but rather to be examples to
 others (ouer whom they are constitute)
 of all Godlie liſſe and lawfull obe-

Gen. 14.

Exod. 3. 4.

5. 6. 14.

Amos 3.

Heb. 13.

Pro. 21.

What man-
ner of man
the Lorde
would
haue cho-
sen kinge.
Deut. 17.

dience. In consideration wherof, God him selfe appoyntig his people to haue a kinge, *which*, when they shulde come in to the lande of promise (for that was the first promotion that God ordeyned amongst his people, which yet came not to suche pride to desire an Emperour) did with great circumspection, as well appoynt them what maner of man they shulde chose, as the lawes by the whiche he shuld rule others, and be obeyed of them. When thou comdest (saith the Lorde by Moyses) to the lande which thy Lorde geueth thee, and shalt possesse it, thou shalt with out doute, put or constitute a kinge to thee: but whō thy Lorde thy God shall chose. Moreouer he saith, from the middle of thy brethern shalt thou appoynt a Kinge ouer thee. For thou mayst not appoynt a stranger, which is not thy brother. Which lawe, as it proceeded from the wisdom of God, who thought it necessarie for his people: euen so is our miserable ignorance and vnspeakeable ingratitude to be lamented, which nether do vnderstand the goodnesse of God in these lawes, not yet will vouchesaffe to consult

sult with his heauēly wisedome: all men rather sckinge to chose and procure them selues Princes and kinges after their owne phātasie, ad by vngodlie fetches and policies, then to folowe the apoyntment of the Almighty: preferringe theyr owne wittes to the wisedome of God, whiche neuer fayleth them that folowe it. In comparison of whom all others at lenth, shall shewe them selues to be meere fooles. Yf we wil be the people of God, let vs then searche and diligentlie folowe the Lawes of God, especially in so weightie matters, as the election of kinges and Princes, by whom Realmes and nations are either preserved if they be Godlie, or vterly destroyed, and shamefullie oppressed if they be vngodlie. The first poynt or cautiō that God requireth of his people to obserue, is, that they chose suche a kinge, as the Lorde dothe appoynt, and not as they phantasie. And what one is he or how shuld he be knowē? The people of Israel (you will saie) had their kinges appoynted them by the mouthe of God and anoynted of his Prophets: as
d.

Gods Lawes must diligentlie be folowed in election of kinges and Rulers and not mans phantasie.

*The firste note and obseruatiō in chosinge of a kyng
Exochi. 20*

Dauid, and his sonne Salomon. For Saule, thoghe he was appoynted and anoyeted in Goddes furie, yet was he not of the Lordes chosinge after this meaning of Moyses, who willethe them to appoynte a kinge that the Lordé shal chose: to wit, of his fauour and goodnesse, suche a one, as shall obserue the

*Two notes
to knowe
whether a
kinge be
chosen of
God or no*

Lawes folowing, as we shall see here after. Two means had the Israelites to knowe their kinge, whither he was of God electe or no. The firste, by the expresse commandement and promesse made to some especiall man, wherof they neded not to doute: as was made to Dauid, and to Salomō his sonne expresslie. The secōde is by his worde, which he hathe now left to all men to be the ordinarie means to reueale his will and appoyntment. Which (if we vnfaynedly folowe in our doings) we nede no more to doute, then if God shulde now speake vnto vs out of the heauens, as then he did to the Israelites. The worde then geueth vs these notes to know whither he be of God or not, whom we woulde chose for our kinge. Firste (as was sayd) if he
be a

be a man that hathe the feare of God before his eyes, and zelussye with Dauid, and Iosias, dothe studie to set forthe the same, hatinge vnfaynedlie al papistrise and idolatrie. For this cause God willeth that he shuld be chosen from amongeste his brethern, and shulde be no stranger: bycause suche then had not the feare of God, but were idolaters, to whom no promesse of anie kingdome was made, and who also would leade the people to idolatrie. Also in that his exercise is appoynted, the worde, Lawes & statutes of God, it is manifeste that he is not chosen of God, except he be such a one: and ought not to be anoynted or elected as their kinge and Gouvernour, what title or right so euer he seeme to haue therunto, by ciuile policie, except he be a promoter & setter forthe of Godds Lawes and glorie, for whiche cause chieslie, this office was ordeyned.

The nexte rule to be obserued is, that he shulde be one of their brethern, meaninge of the Israelits: partie to exclude the oppression and

d ii.

*None
ought to be
chosen a
kinge or
Ruler but
such as wil
maintaine
and prom-
ote Godds
Lawes.
The second
note why-
kinges ar
chosen frō
amongst
their bre-
thern.*

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idolatrie, whiche commeth in by strangers, as our Contrie now is an example: and partlie, for that strangers cannot beare such a natural zeale to straunge realmes and peoples, as becomethe brethren: but chieflie to auoyde that mon-

The gouernement of Women is against nature, and Gods ordinance.

Gen. 3.

1. Cor. 14

1. Tim. 2.

women by ciuill polices are excluded from all offices in a common welth.

ster in nature, and disordre amongst men, whiche is the Empire ad gouernement of a woman, sayinge expresse: From the myddle of thy brethren shalt thou chose thee a kinge, and not amongst thy sisters. For God is not contrarie to him self, whiche at the begynninge appoynted the woman to be in subiection to her housbande, and the man to be head of the woman (as saithe the Apostle) who wil not permitte so muche to the womā, as to speake in the Assemblie of men, muche lesse to be Ruler of a Realme or nation.

Yf women be not permitted by Ciuile policies to rule in inferior offices, to be Counsellours, Pears of a realme, Iustices, Shireffs, Bay liues and such like: I make your selues iudges, whither it be mete for them to gouerne whole Realmes and natiōs?

If the worde of God can not persuade

suade you, by which she is made subiect to her housbande, muche more to the Counselle and auctoritie of an whole realme, which worde also appoynteth your kinges to be chosen from amonge their brethern, and not from their sisters: who are forbidden as persons vnmete to speake in a Congregation: be you your selues iudges, and let nature teache you the absurditie therof.

And thus muche haue I of purpose noted in this matter, to let you see to all our shames, how farre ye haue bene led besydes your commun senses and the manifest worde of God, in electing, a noynting, and crowninge a woman to be your Quene ad Gouvernesse, and she in verie dede a bastarde, and vlawfully begotten. But be it that she were no bastarde, but the kinges daughter as lawfullie begotten as was her sister, that Godlie Lady, ad meke Lambe, voyde of all spanishe pride, and strange bloude: yet in the sicknesse, and at the deathe of our lawfull Prince of Godlie memorie kynge Edward the sixt, this shulde not haue bene your

*Winchester
prometh
her a
bastard in
his booke
de Vera o-
bedientia,
and Rener
also in the
preface of
the same
booke.*

*kyng Ed-
ward the
VI.*

firste counsele or question, who shulde be your Quene, what womā you shulde crowne, if you had bene preferrers of Goddes glorie, and wise counsellours, or naturallie affected towards your countrie. But firste and principallie, who had bene moste meetest amengest your, brethern to haue had the gouernement ouer you, and the whole gouernement of the realme, to rule them carefullie in the feare of God, and to preserue them agaynst all oppresion of inwarde tyrants and outwarde enemies. Wherbie you might haue bene assured to escape all this miserable & vnspeakable disordre, and shamefull confusion, whiche now by contrarie counsele is brought worthely vpon vs. I knowe ye will saye, the Crowne is not intayled to the heyre males onelie, but appertayneth aswel to the daughters: and therefore by the Lawes of the Realme, you coulde not otherwise do. But yf it be true, yet miserable is this answer of suche as had so longe tyme professed the Gospel, and the lyuelie worde of God. Yf it had bene made of pagāns and heathens, whiche knew not God by his worde,

*They haue
now plenty
of both
sortes.*

*The title
of the
Crowne
belongeth
onely by
Gods worde,
to the
heyres
males.*

worde, it might better haue bene borne with all. But amōgest them that beare the Name of Godds people, with whō his Lawes shulde haue chief auctoritie: this answere is not tollerable to make the constant and vndouted Lawe of God, whiche ought to be the lyne of all ordinaunces, to geue place to the vayne and vngodlie decrees of men, as experience hath now taught you. Mo reouer, in annoynting her as if she had bene a man, was no lesse absurditie, vsinge thervnto suche greasinges and shālesse Ceremonies, and that in the face of all the people: as thoghe Moyses lawe yet were in force, and Christ our Sauiour not comē: which hath put an end to all suche outwarde Ceremonies: whose annoyntings were spirituall. For as he was replenished with all graces of the holie Gost, and that with out measure, and aboue all his felows, kings, Priests, and Prophetes: so hathe he left no other annoyntinge to be vsed of his seruants: but of the same sorte, that is, spirituall. And yf Moyses with his Ceremonies were now in full auctoritie, as he was before Christe: Yet were it

*Your ow
ne Lawes
dote not
prefer a ba
stard to
her that is
lawful be-
gotten*

*Heb. 1.
Psal. 45.*

Leuit. 8.

1. Sam. 15

1. Reg. 19

not lawfull by him to annoynte anie woman, to anie maner of office or dignitie, seing that this Ceremonie was neuer appoynted to anie other but onelie to Priests, kinges, and Prophetes. How durste you then be so bolde and impudent o Papists, (for this was your entreprife) to transgresse the order of God in the Lawe of Moyses by annoyntinge a womā? And also to contemne the libertie of the Gospell, in reducinge and bringing agayn the Iewishe Ceremonies, from whiche by Christe we are deliuered? But it is no maruell if you be all waies like your selues, stubberne and rebellious enemies to God and contemners of Christe. And therefore leauinge you to your selues, we will retourne to Goddes appoynted limites in his Lawe, for the lawfull election of kinges and Princes. Ye haue hearde the two firste cautions or rules, that is, how he muste be of Godds appoyntment, and not of mans: And also from amongst your brethren and not of your sisters, and why. The thirde caution that God specifieth in this election is, that he be none such as hath great nomber

*The thirde
rule to be
observed
in electing
of kinges.*

ber of horses: meaning, as trusteth in his owne power, and preparation of all thinges, for defence of him selfe, ad to ouercome his enemies. For vnder this name of horses, he comprehendeth all ingeynes and furniture of warre: suche a one, as trusteth in them, and make the not God his arme and bockler, with faitheful Dauid, is not meete to be kinge of the Lordes people. *Psal. 51.*

For by such means shulde they be brought to Egypte agayne, to their olde miserie and slauerie, if they delited in their horses, from whence the Lorde woulde haue them kepte, and not in anie case to returne. As no doute, he woulde haue had vs miserable Englishe men, warelie to haue kepte vs in that libertie of Iesus Christe and our consciences, wherin so mercifullie he had brought vs: and not by placeinge an infidel woman ouer vs, to returne to our olde vomite, muche more viler thē the slauerie of Egypte, I meane the seruitude of that Romishe Antichriste. *What o-*

Other obseruations he geueth also, *ther notes* not to seke manie wiues, nor to heape *God geueth* vp muche golde: but chiflie that he ha- *to chuse by.*

ue an example of Goddes Lawes prescribed vnto him, to reade in them all the dayes of his life, that he maye learne to feare the Lorde and to keepe his commandements, and not to lifte him self vp aboue his brethren: meaning, he shulde rule with all holynesse and humblenessse, as did Moyse and Dauid. And therby, dothe God promisse that his dayes, and the dayes of his children shall be prolonged in the middle of Israell.

Of the whiche we may iustlie conclude, that by the ordinance of God, no other kinges or Rulers, ought to be chosen to rule ouer vs, but suche as will seke his honor and glorie, and will commaunde and do nothing contrarie to his Lawe. Wherewith they are no lesse, ye muche more charged, then the common people: because their charge is double: that is, not onelie to feare God them selues, but to see that their people feare him also, to whom they owe in that case all humble obedience and reuerence. For they be (as was sayd) Goddes subiectes and Lieutenantes, for whose cause they must be reuerenced, doinge their duetic. But if they will abuse

*As the
kings
charge is
greater, so
is he more
bunde to
God to
performe
the same.*

abuse his power, liftinge them selues aboue God and aboue their brethern, to drawe them to idolatrie, and to oppresse them, and their contrie: then are they nomore to be obeyed in any commandements tending to that ende: but to be cōtēnned as vile Sergeantes in comparison of the high Iudge and Magistrate, who ought to do nothing, but as he is commaunded to do by the Iudge and superior power according to the lawe. Other wise, if he lift him selfe aboue the chief Iudge, loking to be honored and obeyed more then he: who would not abhorre suche a Sergeant, and not onelie to withstande his cōmandement, but to accuse him as a rebellious traytor, and banishe him from amongst them? And yet here is but rebellion agaynst man, who is but mortall. What ought we thē to do vnto that kinge or Prince, that listeth him selfe vp agaynst the Maiestie of God, who is immortal, to whome belongeth all power, dominion and honor? Is he anie more in comparison of God, then the Sergeant in respecte of the Iudge? Shall the Sergeant be punished as a traytor, and this man honored as a kinge, which doth no

*If it be heynous to disobey mā,
much more
God the
Lorde of
all things.*

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parte of the office therunto belonging? Or rather is not his crime and treason greater, and deseruith so much more, as God is more excellent, compared to anie worldlie power, then is anie kinge or Prince compared to the moste vileste Sergeant?

Moreouer, whence hathe he this honor? Of him selfe? Is anie man naturalie borne a kinge, Or hathe he it of God? And if of God, wherto, but to vse it with God, ad not agaynste him. Seing then it is not iuste in Goddes sight to obeye man rather then God: neither that there is anie dispensacion of man that cā dispēce with his holie cōmandements, neither the auctoritie of Prince, nor feare of punishment can excuse vs. Seing also, that kinges are institute to rule in Goddes feare and Lawes, as subiectes and Sergeants to God, and not agaynste his Lawes, and aboue him: it muste nedes followe (as we firste sayed) that all obedience geuen to suche, wicked Princes agaynste God, is playne rebellion in his iudgemente. And in that case to obeye God, and disobeye man, is true obedience, how so euer the worlde

*Kinges
ought to rule
in Gods
feare with
him ad not
agaynste
him.
To obey a
wicked
Prince in
his wickednes
is
plaine disobedience
to God.*

worlde iudgeth. For as none will condemne Peter and Iohn of disobedience, because they woulde not herein obeye their ordynarie Magistrates: no more will anie which haue right iudgement, condemne the like resistance in others, which alike is lawfull to all.

Or ells shulde the Israelites be excused, by cause they obeyed their wicked kinge Ieroboam in worshippinge his calves in Dan, and Bethel. 1. king. 1.

Then shuld that cruell butcher Doeg, in killinge Ahimalech with LXXXV Priests or Leuites, and the whole towne of Nob, at the commandement of vngodlie kinge Saul, haue bene preferred to the reste of all his seruantes and souldiars. 1. Sam. 22. And the souldiars also of cruell Herode shuld be blamelesse in murthering ad sheading the bloude of so many infantes in Bethlehem at Herods commandement. Mat. 2. Then shulde the wicked Iewes be gyltlesse of Christes deathe ad his Prophets, whom they consented to murther by the persuation of their Rulers. They will make all these blāles (the papistes are compūdes) rather thē they will seeme to offende. And the counterfayte Christians this day, which euerie where (but especially in our miserable countrie) im- Mat. 17.

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Exod. 10.

Psaln 9.

Gen. 4.

The com-
mandemēt
of the Prin-
ce shall not
excuse thee
in euill
doynge.

prison, famishe, murther, hange, and
burne their owne countriemen, and dea-
re children of God, at the commande-
ment of furious Iefabel, and her false
Priestes and Prophetes, the blouddie
Bisshoppes and shauelynges, shulde be
giltlesse in all their doinges. But all the-
se doth God (who is a Ielious and right-
eous God, and cannot abide his honor
to be geuen to any other, nor suffer the
bloude of the innocent longe to crie
vnto him for vengeance) condemne as
blasphemers, idolatres, and cruell mur-
therers: which saithe: Thou shalt haue
no other Goddes but me. Thou shalt not
kill. And if God dothe make this, diso-
bedience (as thou mayst playnely see)
what commandement of man can aul-
ter his sentence, before whom there is
no obedience in euill thinges? Yea, if the
whole multitude, from the hiest to the
lowest, wolde agree and consent to do
euell, yet muste not thou followe them
saith the Lorde. For if thou do (notwithstanding the commandement of thy
Prince, or example of all others) thou
art with them a rebell, and a rebell a-
gaynst thy Lorde and God: from whose
wrathe

wrathe and heauie indignation, no man can defende thee in the dreadfull daie of his visitacion, which is at hande.

CHAP. VI.

How it is not enough to denye wicked commandemets of all kinde of Rulers, except we withstand them also, euery man accordinge to his vocation, in doing the contrary.



S by this answere afore mentioned, we haue bene taught not to geue place to the vnlawfull commandemets of Magistrates, in what auctoritie so euer they be, because it is nothing but rebellion in the iudgement of God: euen so may we learne by the same answere and example of the Apostles, how God requiereth more at our handes, that is, to withstande their preceptes, in doing the contrary: euery man accordinge to his office and estate wherin God hathe placed him. For as man thinketh him self not fullie

64 HOW TO OBEY

*It is not
enough
not to do
the wi-
ked com-
maunde-
ment of a
kynge, but
also to do
the contra-
rie.*

Act. 5.

obeyed, when we abstayne from those things which he forbiddeth, except moreouer we do the contrary, which he commandeth: euenso may we muche more thinke, that God is not fullie obeyed, when we will not do the vngodlie commandements of men, except also we applye our selues with all diligence to do the contrary. So did Peter and Iohn make answere, denying to do as they were comaunded by the Magistrates. And as they denyed in wordes, so did they, and the rest of the Apostles in effecte, as the course of the historie doth witnesse. Who went all to gether to the Temple after they were dismissed, and preached openlie in the face of all the people Iesus Christe crucified, not with standing all the afore named threatnynges and menacinges, yea afterwarde, when they had bene imprisoned and then by the Angel of God deliuered, and whipped moste vilely, as if they had bene slaues: yet were they nothing therby discouraged, but continued in one mynde and answere, sayng as they did before with one voyce and consent: God muste be obeyed before man.

man, and boldlie preached their maister
 Christ, contemning all displeasures whi
 ch they for his Names sake sustened, re
 membring well his sure and comforta- *Act. 5.*
 ble promesses who said: Blessed are you *Matth. 5.*
 when men reuile you and sklander you,
 and speake all euill againste you, lying,
 for my sake: be glad and reioce, for gre-
 ate is your rewarde inthe kingdome of
 heauen. For so did they persecute the
 prophetes before you.

Thus see we the, how the trueth of this
 doctrine is not proued onely by the fir-
 ste examination of Peter and Iohn: but
 also confirmed the second tyme by the
 rest of all the Apostels agreeing therein,
 and suffringe vile scourginge for the
 same: not onely boldlie affirminge it in
 the presence of all the Magistrates at Ie-
 rusalem, but as constantly approuinge
 it in their doinges: when contrarie to
 their commandemétes, they ceased not
 more diligentlie to publishe the doct-
 rine of saluation: reioysinge and pray-
 singe God, who had made them worthie
 to suffer for his Sônes sake, their Lorde
 and maister. O worthy and manful
 souldiars, O moste trustie and payne-

*At the apo-
 stles to ge-
 ther shew-
 ed the
 like con-
 stancie.*

66 HOW TO OBEY

ful seruantes: neither feringe the prowde lokes and malicious threatninges of the whole Senate and power of Ierusalem: nor shrinking in their office, for all their cruel punishments. But the more they were forbidden, and the oftener they were punished: the stouter, stronger, and mightier were they to fight against their enemies with the spiritual sword, wherwith they were charged in their maisters quarell: beinge assured allwayes of this, that he who gaue the auctoritie to preach, woulde geue the strength also for the performance therof, as

*No power
can preuail
against the
faithfull.*

Mar 13. he had promised, sayinge: I will be with you to the end of the worlde. And he bringe with the, (as the Apostle saith)

Rom. 8. what should they care who were against them? A worthie example ad mirour for all such to beholde as are called of God to be his messengers and disposers of his holie mysteries, how faithful they ought to be in the distribution of the same, omitting no maner of occasions, obeying no contrarie commandements, nor fearing the cruel threatninges of men.

God

God hath geuen them the charge of moſte pretious iewels, and inestimable riches: not to be hid in a corner, or retayned with them ſelues: but rather (as the Apoſtle exhorteth) to *Eph. 3.* ſtyrre vp the gyfte of God, which is in them, and not to neglect it, to preach *1. Tim. 4.* the worde of God, and to be inſtant in ſeaſon and out of ſeaſon, to conuince, *2. Tim. 4.* reprove, and exhort with all ſoſtneſſe and learning. For this is that ſharpe and *Eph. 6.* two edged ſworde wherewith God hath not onely armed them agaynſte their *Heb. 4.* enemies: but to fight alſo manfullie for others agaynſt all powers worldly and ſpiritual, with this mightie and ſpiritual ſworde the worde of God.

For otherwiſe, if Chriſte him ſelf had ceaſed to preach his Fathers will, for which cauſe partly he was ſent in to the worlde, for feare of threatninges, conſpiracies, commandements, and puniſhments of men: where had bene this comfortable doctrine of ſaluation? When ſhulde he haue ſuffred death, for our redemption and delyuerance?

How ſhuld the Apoſtles and all

Christ dis-
obeyed
wicked
magistrates
and so sa-
ued vs:
but we o-
bey vnjust
magistrates
and destroy
our selues.

other faithfull martyrs, which by their deathes in all ages, haue geuen glorie to Christ, haue left behinde them so worthe monumentes, and comfortable writings, besides the notable examples of constancie in sealinge vp their doctrine with the sheading of their blood, if they had yealded or shronke in executing their office for feare of anie power. And in oure miserable Countrie, where Antichrist this day is againe for oure synnes exalted, if commandeméts of tyrantes shuld haue taken place in all men, as it did with many hirelinge preachers, some moste shamefullie denying their Maister Christe, taking vpon them the marke of the beast, ministring poyson for foode to their flocke, some in makinge a spoyle and praye of their flocke, and as cowardes takeyng them to their seete, leauing the poore lambes of God with out all comforte, to be deuoured of the wilde rauenous beastes: some also in playng on both partes with the halting Israelites, thinke to serue God and Baal: if in all others (I saie) as in these, the vngodlie decrees of men shulde haue taken

1. King. 18.

2. Cor. 6.

taken place: how coulde we haue had these worthie examples of so many hundred martyrs, who haue glorified Christe moste constantlie, in offringe vp their liues as amoste swete sauour to the Lord? And that of all sortes of men and women, young and olde, riche and poore, learned and vnlearned, all being herein perswaded (not able perchaunce to do anie more for the comfort of others, in so generall a defection from God) haue chose rather with the losse of this corporall lyfe, to obeye God, then otherwise to lyue in welthe and obeye man. For the which, the Name of God be prayfed for. euer, who styrre vp our hartes by their examples, and prepare vs with the grace of his holie Spirite to the like constancie and obedience.

Besides this we learne by the cōmandements of God, that so oft as he forbid deth any thing which he wolde not to be done, in the self same, he commandeth vs the contrarie, as for example: Thow shalt not murther, Steale, Commit adultrie, or Beare false wittnes: It is not yough to abstaine from these

*Obedience
to death.*

*When
God for-
biddeth
somethinge
he comma-
ndeth the
contrarie.*

thinges, neither is God therein fullie obeyed, except we do the contrarie, so oft as occasion is ministred, that is, to saue, preserue, and defende, as well the goodes as the persones of our brethren and neighbours. And this is a certayne and general rule, not onely in these examples here named: but in all other preceptes whither they be of the Ten commandments, or anie other besides conteyned in the Scriptures: that what so euer God forbiddeth anie man, in the same he is charged to do the contrarie according to his power, thogh all the worlde would stande agaynst him. In confirmation wherof, let vs onelie consider the notable example of the Godlie Prophet Daniel, who when he was commanded in the name of kinge Darius (by whome he had bene promoted to great honor, and of all other was in best fauor, and hiest reputation with him) to aske nothing of his God, or anie other for the space of thirtie dayes, but onely of Darius his kinge, according to the decree made at the requeste of his vngodlie counsel, pur-
poslie

Dan. 6.

*Daniel
was no
Englishe
courier:
for he
coude not
flatter.*

poslie agaynst Daniel, would not obeye the commandement, being not ignorant that it was a publike decree, which all (he onely excepte) obeyed. And also how death (and that moste terrible, to be cast among the hungry lyons) was appoynted for a punishment to the transgressors. But Daniel not contented to do as he was commanded, did as he was accustomed, the contrary: not once, but thrise euery day, transgressinge the kinges commandement, prayinge to the liuinge Lorde his God. And to the intent it might be knowen abroad to al men, that he contemned this vngodly commandement, he set open his windowes more then custome, to the itēt that all whiche wolde, might beholde his doing: so glad was he to be knowen to serue the true and mightie God. Here wolde our worldly wise men, no dout, condemne Daniel of rashnes and follye in doing, more then was expedient. What nede he thus to prouoke the indignation of a Prince, who had power with a worde of his mouth to di-

e. iiii.

*Note this
al ye Gen-
telmen & Nobles of
Englande*

*Daniel bu-
ried with
the zeal of
Gods glory
and wolde
not hide it*

*The counsel
of the
wordlye
dissemblers*

*Carnal
Gospellers
are halters
to both sides*

Ioh. 16.

stroye him? Yf he wolde not aske anie thinge in the Name of Darius as others did, yet might he haue abstayned from praying to God for that space. Was thir tie dayes so great a matter, that he might not abstayne from praying to God, to gratifie therby his Prince to whome he was so muche bounde? And if he wolde nedes praye to God, could he not haue done it preuely and secretly? What nede he to set open his window in the sight of al men? This was an open contempte of the kinges Maiestie: this was a greater offence, then the facte it self. Thus wolde the politike ad worldlinges reason, as our carnall Gospellers do daylie, to mayntayne their shames halting vpon both partes, to cloke their owne impietie, and to intice others to do the like. But faythful Daniel had learned an other lesson, and of a more faithfull scholemaister: euen the verie same that instructed here the Apostles, the Spirite of God, the auctor of wisedome, and trueth: that he ought not onelie to contemne the kinges vnlawfull commandement, but

but to do the plaine contrarie. Neither thought he it sufficient to do this secretly, except openly he shewed to all the worlde whose seruante he was, and what God he honored. Otherwise, how colde he haue declared to the people, that he loued his God with all his harte, soule and power, as was commanded?

*Daniel
was not so
wyse as
our glau-
ring Gos-
pellers.*

CHAP. VII.

All men are bound to follow the like example, as well as the Apostles and Daniel, of what estate and condicions so euer they be.



Here are all excuses taken away from all men, that will be true Christians, and haue the Apostles and Daniel for their instructers and teachers: whither they be Counsellors, Nobles, Peares, or inferior and ciuile officers. But they will peraduenture excuse them selues, as thogh God had no thing to do with the, because they be not Apostles, nor Prophets. Neuertheles they may be assured, they shall be as they euer haue bene, subiecte to his plagues

*Englisme
will neither
be Apostles
Prophets
nor good
men.*

and punishments: and so will he haue a do with them, though they would haue nought to do with hym. Yf the temperall sworde had bene committed to the Apostels, as wel as was the spirituall: if they had bene Pears of a realme, and known so wel their duetie towarde God and their contrye, as they did to Christ and his Church, being Apostels, woulde they haue lyfted vp their sworde agaynst Goddes glorie, to the subuersion of the trueth and their nation, at the commandement of their Prince and king? Or wolde they not rather haue answered: we are appoynted of God to set forthe his glorie, and to defend his people, and cannot therfore obeye you? If that woulde not serue, must they then haue ceased at their threatninges with death and displeasure? Is that sufficient to discharge them, if in not vsing their power to suppress tyran- ny and idolatrie, they suffer the people of God to be deuoured? Indge you your selues that beare this Name, whither God coulde approue their doinges.

*How
should they
indge well
of other
mens matte-
res, that co-
demne the
selues in
their owne*

Mata-

Matathias that worthie Captayne of the Iewes, as it is wryten in the first booke of the Machabees, coule not so lightly excuse him self when he was commanded by the cruel officers of wicked Antiochus (which had spoyle their Tēpel, rased their waules, murdered their brethern, and set vp idolatrie, in so much as all for the most parte, applied them selues to their wicked persuasions) that he, with the residue shulde forsake the Lawes and sacrifices of their God, to worshipping strange Goddes: he made answer, to the officer of Antiochus the kinge (which would to God our Noble men had perfectly learned) That thoghe all Nations apparteyning to kinge Antiochus shulde obeye him, so that euery man would deelyne from the Lawes of his countrie: yet I, (saith he) my children, and brethern, wil stand in the conuenant of our fathers &c. Which thing he performede to the glorie of God, to his owne saluation, and comforte of his brethern and countrie for euer.

And euen at the self same ty-

1. Mac. 2

A notable
answere
for all true
Christians
to practise.

me he slewe, not onely a Iewe, one of his owne brethern, which came to sacrifice in his presence at the alter Modim, according to the prescript of Antiochus: but killed also the kinges officer, that compelled him therto, and afterwarde destroyed the altar, and folowed the Lawe of God with a zeale, as did Phinees. Matathias had then a litle power amongst his brethern, but nothing to defende him self agaynst the kinge, and also being charged with children and kinsfolk (which seemed to be all his power) would nether pollute him self, nor suffer the to be polluted with wicked idolatrie, nor couceles, to be oppressed with tyrannie. And yet we reade of no auctoritie or office he had to excuse him by: but onely this one thing which was common to all other of his nation, the Lawes of their countrie, and couenant of their fathers. Which cause he thought sufficient to discharge his conscience before God, and to approue his doings. For as much as God had commanded him not onely to denie to do the commandement of the cruell tyrant Antiochus (vnder who all Ierusalem then was by conqueste) but

*Matathias
was no
publik
person.*

but manfully to professe him and his, as open aduerfaries to his Lawes and to resist idolatrie by force, in killing the idolatrer and the kinges seruant (by whom he was compelled) and in subuerting the altar, where vpon the idolatrous sacrifice shuld haue bene done. Which was, as you see, manifeste resisting of the superior power, being but mā, to the intent he might shewe true obedience to his Lorde and God, in defending and maynteyning his Lawes (which he calleth the couenant of their fathers) yea and with the temporal sworde to the vttermoſt of his power. Thē if Matathias herein did discharge his conscience before God and man, in resisting by temporal power the kinge, his commandements and officers: it is not onely the office of Apostles and preachers, to resist, but the dewtie likewise of all others according to their estate and vocation. But you will say perchance, that this booke of the Macabees is not of sufficient auctoritie to perswade your consciences in the like case, because it is not reputed to be amongst those booke which are autentique, and named

*Loke wel
vpon this
example al
ye inhabi-
tantes of
Englands*

79 HOW TO OBEY

Canonical. Trueth it is, but that thou (which art in like and better estate, because of thy power and auctoritie, wherewith thou art as wel charged before God as kinge or Emperour) mayst and shuldest with a safe conscience, folowe this worthie example, it is moste true and certayne. For the facte of Mattathias dependeth not vpon the auctoritie of the booke, wherein it is conteyned: but vpon the worde of God, wher vpon it was grownded. For hathe he done anie otherwise in his vocation, then the Apostles did in theirs? Did not they say, that God is to be obeyed rather then man? And so sayed Mattathias, and muche more playner: that thoghe all nations woulde obeye Antiochus: yet he, and so many as he coulde procure, shulde obeye the true God and his Lawes. And like as the Apostles, according to their answer, openlie and playnly in sight of the people did vse the spiritual sworde, manfully fighting agaynst all rebellion of man in Goddes cause: so did Mattathias vse the temporall sworde according to his power,
moued

*Matta-
thias saith
dependeth
not of the
auctoritie
of the hi-
story but of
the worde
of God.
Matta-
thias doing
As the A-
postles are
both like.*

moued by the same reason agaynst idolatrie and oppression which is manifeste rebellion agaynst God. Yea and if their were nether example nor Scripture to proue his facte: yet would verie natural reason compel euery man to allowe the same, as moste Godlie. And that therein he did nothing but his dutie, which thing was approued in the iudgement of that age, and as a lawful facte and monument wryte and left to be red and practised of all posteritie, the Lawe^e of nature so directing their iudgments.

But to put you out of all doute, we will confirme it with an other testimonie most surely auctorised, and the very same in effect, of that renowned and worthie Capitayne Iosua, *Iosua made the like answere to the Israelites.* the sonne of Nun, whome God himself had chosen to succede Moyse in the gouernement, and leading of the people of Israel: who after he had declared the benefites of God done vnto them, from the tyme that he had chosen them to be his people, (namelie to Abraham whom he cal-

Iosue. 24.

led from idolatrie, to Isaac and Iacob, and to the rest of the people, their posteritie, in deliuering them out of Egypt, preseruinge them in the wildernesse, and geuing to them his Lawes) spake these wordes to the Elders and all the multitude, sayng: Now therfore feare ye the Lord, serue him vnfaynedlie and faithfullie, take away the Goddes which your fathers worshipped, beyonde the Riuer, and in Egypte, and serue the Lorde. But yf you wil not serue the Lorde, chose vnto you this day whom you will serue: whither ye wil serue the Goddes beyonde the Riuer, or the Gods of the Amorites in whose lande ye dwelle. As for me and my familie, we will serue the Lorde: answering as did Matathias. And this spake he in his later dayes, to admonishe them afore hande not to incline to idolatrie and to neglecte the Lawes of God, which is the cause of all euill, and gapp to all mischiff. Which sayng of Iosua, the true seruāt of God, seemed so Godlie in the sight of all the people, that all were compelled with a uehemencie of spirit: to say: God forbid, that we shulde forsake the Lorde,

to,

*The papists
will saye,
because he
was olde
that he
doted.*

to serue strange Goddes. For the Lorde our God him self, broght vs out of Egypt and from the house of bondage.

What wilt thou more to proue this facte of Mattathias, ad therbie thy due-tie also, whither thou be of the Seniors of the people, or of the multitude? Here is thy confession, if thou be of God. Yf all men would serue strange Godds, yet will I and my familie serue the liuinge Lorde. And agayne, God forbid that we shulde leaue the obedience of our God, by whome we are created, redeemed and saued, to serue strange Goddes. And how caneste thou say that thou seruest God thy Lorde, except thou vse all suche means as he hath geuen to thee in defence of his glorie, be it counsel, learning, auctoritie, power in bodie or in soule? All muste serue the Lorde, when he demaundeth it. And when demaundeth God these thinges of vs, if not then chieflie, whē Satā begynneth to rage, the worde of God despiced, his Name blasphemed, his Church scattered, his children miserably oppressed, imprisoned, famished and murdered? Either now must the counsele of the Counseller, the

*Forget not
this yf ye
fear God
and loue
your liues.*

Other new
serue the
Lorde or
neuer.
Luk. 3.

learning of the learned, the auctoritie of the honorable, the power of the Nobles, the bodies of the subiectes serue the Lorde, or neuer. For now will the Lorde trye who are his people in separating the chaffe frō the corne, those that loue the Lorde vnfaynedlie, & I wil serue him in dede from the halting dissemblers & hypocrites, who thiking therby to escape present daungers, runne headlonge to their owne destruction, thiking therby to escape the feareful voyce of the Lorde, fall in to the pit. And if they come forth of the pit, they are taken in the net, and cannot escape saithe the Lorde.

Psai 24.
Iere. 48
Hosai. 6

Repent o
countrie.
men your
ynl. w full
obediencie,
all now at
last turne
to your
Lord God

There is no waye but one, to turne agayne vnto the Lorde, who hath wounded vs, and he will heale vs: he hath stricken vs, for our synnes, and he will bynde vs vp agayn, & within two dayes will he restore vs to lyffe, & the thirde day rayse vs vp, and we shal come before his face saithe the Prophet. And by what other means can we turne vnto the Lorde to be healed of our woundes, to be restore d to lyffe agayne, to be lifted vp and brought before his presence:
but

but by vnfayned repentance; euerie man of what estate, or condition soeuer he be! Considering with teares how shamefullie he hath fallen from God, and by what means, and to call for grace and strength to turne back by the self same means and wayes, to obey *Rom. 6.* God in walking the contrarie. And to folowe the counsell of the Apostle, that as before we haue geuen our members to serue vncleannes and iniquitie: so now (after true repentance) make them to serue rightouines and holynesse. Wher before we serued men and not God, now to serue God and not man, but in God: Where as we abused all the gyftes of God to mayntayne idolatrie and tyranny, now to vse the same to the restoring of Gods glorie, and preservation of his humble and afflicted children: where as before we haue trowghe contempt of his graces, especiallie the worde and Gospel of our Sauour Iesus Christe brought vpon vs shame and confusion, now by reuerent receauing of them againe, and framing our liues therunto, we may remoue these plagues, and finde

*God grants
this for
Christes
sake, to his
like in your
myndes.*

fauore ad grace in the sight of our God, who for this cause hathe stricken vs, and by all maner of means callethe vs backe from our wickednesse, readier to receaue vs, then we to desier him.

CHAP. VIIL

The conclusion of these two parts with a farther declaration of the same, that it is both Lawfull and necessarie some tymes to disobey and also to resiste Vngodly magistrats and wherein.



Wherefore (deare brethren in the Lorde) to returne to our pourpose, you may well vnderstande of these thiſs which haue bene hitherto mentioned, not only the cause of all our miserie in England this day, to haue bene for that we nether taught, knewe, nor vsed true obedience: but also what obediēce

Obedience

God requireth of all mē, ad what he cōdemnethe for disobedience. Obedience is to heare God rather then man, and to resiste man rather then God, as by the answere and doinges of the Apostles, and examples of others ye haue bene instructed. Wherei you may see how lit

le the commandments, threatnynges, power, auctoritie, or punishments of anie kinge, Prince or Emperour, ought to preuaile with vs agaynst the commandement of God, where with we are charged.

Can we then pretende ignoraunce any more? Beholde, verie nature doth teache all men, which be not destitute of their comō sense and reason, that God ought rather to be obeyed then man: in so muche as the Apostles therein feared not the iudgment of their enemies.

*Ignorance
can not
excuse you
much lesse
when the
truth is so
plainly
taught.*

Shall auctoritie of man, or power of Princes bleare our eyes anie longer: seing there is none so ignorant whose conscience doth not beare him witnesse, that God is moste worthie of all honor, and onely to be feared for his power: who made the heauens and the earthe, and man ruler therof, by whose power and wisdom, as all thinges were created, so by his wonderful prouidence are all thinges preserued and gouerned?

*We must
not yelde
to auctori-
tie and
power.*

Shall the threatnings of man or punishment of Princes moue vs to leaue vndone that which he commandeth, and our vocation requireth? Shulde we bo-

*Threatnings
ought
not to fear
vs.*

*This doct-
rine of obe-
dience is
dayly sea-
led with
the bloude
of Sainctes*

nour the for their offices and great titles, because they are called kiges, Princes, or Emperours? This must we do so longe as they will be subiectes to God, and promoters of his glorie, of whome they haue their auctoritie, as the examples of the Godlie Patriarkes, and Prophets, of Christe him self, and his Apostles, and of all martyrs in all ages vntil this day do witnesse. Which with their bloude haue sealed vp this doctrine for an vndouted veritie: that there is no obedience agaynst God, which in his iudgment is not manifeste rebellion.

Doest thou then vnfaynedly beleue in God, and haste geuen thy self to serue him, and after art commanded of thy Prince or Ruler, what name so ever he beare, to committ idolatrie in worshipping a piece of bread for thy Sauour (as do the Papistes) which is open blasphemie agaynst the Sonne of God?

1. Cor. 10

Arte thou willed to be present at the idole seruice, which the Apostle S. Paul forbiddeth: or ells to make, or erect images in Churches or temples, to heare Masses, to trot on pilgrimage, to purchase pardons, to confesse the Popes auctoritie, to esteeme Gods worde for heresie?

Art thou charged to be a tormentour of the Saints of God, to lay holde vpon the as did the Scribes and Pharisees, the chief Bishopp and Priests with their officers vpon Christe and his Apostles: to bringe them before the Concile to caste them in prison, to flatter them to reuile the opely, to famishe them secretly, and hange them in their gailles, to racke them, to bringe them to the galows, to the stake, and cōsumyng *The Scribes and* fier: to see execution done vpon them, as *lealers and other inferiour officers* vpon theues, murtherers, villains, who- *condemned* remongers, adulterours, traytors, idolaters, & blasphemers: when inwardlye thy conscience cryeth vnto thee, Take heede and beware what thou doest to the-
 semen, for they are the verie seruantes of God, as Pilate was admonished by *Mat 27.* his wisel Art thou (I saye) cōmanded to *Every man* do anie of these thiges, and fearest God? *answers* Beholde, here art thou taught what *to vnder-* were it behoueth thee to make, and *full diso-* that by the Apostles of Christe: which *bedience.* is, Iudge you whither it be lawfull in Godds sight to obey you rather then God. And agayne, God must be obeyed before man.

*Losse of li-
uings is
not a suffi-
cient excuse
to indanger
thy soule.* If thou wilt alleadge the daunger of
losinge thy lyuing and office, wherby
thou and thy familie are founde: consi-
der it is a greater matter to lose thy sou-
le, and to bring the curse of God vpon
thy whole houlholde, to whome it were
farre better to begg in the feare of

*God is the
reuenger of
inocentes
bloude.
Psal. 9.*

Mat. 16.

*To losse in
the world,
is to gayne
in the hea-
uens.*

Mat. 10.

Psal. 105,

forbideth thee to touche them, sayng,
Touche not myne anoynted ones.

Ther-

Therefore, as there is no power or punishment that shuld cause thee to do euil: so is there no office or promotion, which thou shuldest not willingly forgoe, rather then in reteyninge it to be an instrument of iniurious oppression, hauinge this rule of our Sauour Christe alwayes before thine eyes: What so euer ye would that men shulde do to you, that do you to them also. Ma. 7.

Neither is this ynough, rather to suffer iniurie and losse, then that thou wouldest be a worker of iniurie to others by any means: but more ouer it is thy parte to be a withstander of euil, and a supporter of the Godly to the vttermoste of thy power, as thou hast partly harde all ready, and partly shalt heare now folowing. For as God hath not created vs for our selues, but to seke his honor and glorie, and the profit of our neighbour, especially of such as be of the housholde of faithe: euen so are we idetted to God, to bestowe all those gyftes, be they spiritual or corporal, wherewith God hath blessed vs to the self same end, stryuing agaynst all impediments, helping, defending, comfortings, withstand
the euil, and
supports
the Godly
Gen. 2.
1. Cor. 10.
Gala. 6.
Our debts
to God.

*Defend,
helpe, con-
forte, and
deliuer the
godly opp-
ressed, and
deleuer
your owne
soules.*

Exod 23.

*Shall we
helpe our
neighbour
beast and
not him
selfe?*

and deliuering to the vttermoste of our power all such as we are assured do feare God, and stande in nede of our ayde and supporte. Otherwise we shewe our selues to haue more compassion vpon brute beastes, as our neighbours ox, asse, or shepe, which Gods Lawe dothe charge vs to helpe, saue, or drawe forth of the dicke, althoghe it were the bea-
ste of our enemie.

Are we then bound to do this to vn-reasonable and brute beastes, yea to any thing belonging to our neighbour, and shall we be afrayde to do the like to him self, what tyme he is in necessitie? Yf his shepe or other of his cattel were readie to be deuoured in our presence of wolues, or suche wilde beastes: are we not bounde as wel in conscience as by the Lawe of God, to driue the wilde beaste away and saue his cattel, who can deny this to be our duetie? Can we be excused then in suffring the soules and bodies of the children of God our brethern, to be moste pitifully destroyed of Gods enemies, by false doctrine and cruel murthering, and put not to our handes and power to deliuer
them?

them?

The verie Gentils with out God were taught so much of nature, that to do wronge to a nother is not onely iniurie, but also they condemne him as an iniurious persone, which can, and will not withstande wrōge done to a nother. Wo be to thee thé (ō miserable Englande) amonge other nations and peoples, which halt a longe tyme delited in iniustice and cruel oppression. Wo be vnto you moste vngodlye and careles counsellors. Wo be to you Rulers and Magistrats, from the hieft to the loweste: for that you ruling with out the feare of God, see your owne fleshe ād bloude, the very lābes of God dayly to fall by flockes, not in to the dicke or pit, but in to the vnsaciabie mouthes of the wolueshe papistes: not onely to be hurte and iniuried, but cruelly to be deuoured both bodie and goodes, and their poore wiues, children, and families destroyed, ād go a begginge. And yet neither the sorouful sobbes, ād cōtinual teares of the lamétable mothers, nor the pitiful crye of the spoyled infātes, nor the excreame necessitie of their disperfed ser-

Not to withstande
enill, the
Gentils
condemned as iniurie.

Wo to Eng-
land and
her vngod-
ly Magi-
strates.

The wol-
de, the very
pastes.

Your horri-
ble plagues
are at hand
if ye amēd
not.

Ye haue your honours to defende and helpe the goodly, yea and all others from oppression and iniurie. uants, besides the shamefull betrayinge and subuertiō of the whole Realme daylie approching, can once moue your harde and stonie hartes with pitie to defende their cause, and delyuer them from tyranny: beinge promoted to your honours and offices to that end. Can you, escape the condemnation of the Lawe, whiche prefer the preseruacion of your beastes and cattell to the pretious lyues of your owne brethern, the Image of the liuinge Lorde, whom you are bounde to loue as your selues? Shall not the Gentils, whiche lyue besides the Lawe, stand in iudgment agaynste you whiche professe the Lawe, when they are more prest to defende their people from iniuries, then you yours? Your owne offices, auctoritie, and power, shall in that daye put you to silence, and confounde you.

Esai. 1.

The Gentiles shall condemne you in the workes of the Lawe.
Rom. 2.

Was there euer the like contempt of Gods worde in Capernaum? The like idolatrie amonge the heathen? Or like tyranny and cruell murthering at Ierusalem? And yet to Capernaum Christ hathe threatned that it shall be easier for Tyre and Sidon in the last day, then for

Luk. 10.

for it. The Gentiles he commanded to *Numb. 33.*
 be destroyed as his extreame enemies. *Exod. 23.*
 And as for Ierusalem that worthie Ci- *and 34.*
 tie of the Lorde, escaped not his seue-
 re iudgement: not leauinge one stone
 vpon a nother, as oure Saviour him self *Mat. 24.*
 afore prophecied, ad as their miserable
 state and dispertion this daye doth te-
 stifie. Will God then spare Englande a- *Englande*
 lone, and punish all other nations for *shall not*
 lesse impietie? *escape.*

Can he of his iustice spare you coun-
 sellers, you Nobles and inferior offi-
 cers: Whiche spare not to spoyle, op-
 presse, accuse, condemne, and murther
 the people of God, to deface his glory,
 and to destroye the whole Englishe Na-
 tio from the earthe, so moche as in you
 lieth?

Repent, repent you miserable me:
 for your synnes be at the highest, your
 cupp of iniquitie is full, and the houre
 of your heuy visitation is come: when
 it will be to late for you to flee from
 the great wrath of Gods indignation,
 whiche shortlye is like to be powred *Repent*
 vpon you. Then shall you well percea- *shortly: for*
 ue that there is no saluation but vnder *Goddes hea-*
uy wrath
is at hande
Esa. 29.

*The cause
of all these
wiseries.*

*Write this
vpon your
dore postes
And in your
welbeck-
ed chambers.
For it will
surely come
if ye repen-
not.*

Gods protection, no comforte with out
Chriite, no obedience agaynst God, no
power that can dispence with the charge
of the Almightye and his commandments:
especiallie when all your counsels
agaynst him and his poore seruants
shall fall vpon your owne heades:
your wisedome turned to follie,
your noblenesse to vilenesse, your rule
and dominion taken from you, and you
made slaues to others: your fayre how-
ses and gorgeous buildinges destroyed,
your great possessions geuen to your e-
nimies, your wiues to be rauished, your
mayds deflowred, and children murthe-
red with out mercy, your pride and hie
lokes abated, your welthe turned to mi-
serie; your delicate faare and costlie a-
parell to extreame hunger and begge-
rye, your ioye and pastance to weepin-
ge and continuall sorrowe, and in the
end shamefull deathe as you haue de-
serued. And why? Bycause you haue cho-
sen to obeye man rather then God, and
sought rather to mayntayne your owne
pride and dignitie, then his honor and
glory.

And

And therefore beholde o prowde man, *Imm. 30.*
 I am come to thee (saith the Lorde of
 hostes) because thy daye is come, and
 the tyme when i will visite thee. For the
 prowde shall fall and be destroyed, and
 there shall be noman to lift him vp. I
 will kindle a fire in his Cities, that shall
 consume all thinges aboute them,
 &c.

And iustly maye the Lorde do all this
 to you, seinge he gaue you not this di-
 gnitie, makinge you Couंसellers, Noble
 men, Rulers, Iustices, Mayers, Shireffs,
 Bayliffs, Countstables, or Gaylers to ex-
 alt your selues agaynst his Maiestie,
 and to fight agaynst Christe and his
 members: but to humble your selues in
 his presence, to promote his glorie, and
 to defende all those whom he commit-
 ted to your charge. How commeth it
 then to passe, that ye haue thus betray-
 de him and his people, in banishinge his
 truthe to receaue falschod, and haue
 changed Religion in to superstition,
 true honoring of God, in to blasphemous
 idolatrie, and now (to fini-
 she your proceedinges) are readye to

*The end of
 all offices*

*The Spaniards are
godles* to sell your subiects for slaues to the
prowde Spaniards, a people with out
God.

*Maries
vnlawful
gouernment.*

Lib. 34.

*God forbid
deth wo-
men to rai-
gne, and
nature ab-
horreth the
same.*

That wicked woman, whom you
vntruely make your Queene, hath (saye
ye) so comanded. O vayne & miserable
men. To what vilenesse are you brought,
and yet as men blynd, see not? Because
you would not haue God to raigne o-
uer you, and his worde to be a light vn-
to your foote steps, beholde, he hath
not geuen an hypocrite onely to raigne
ouer you (as he promised) but an Idola-
tresse also: not a man accordinge to his
appoyntment, but a woman, whiche his
Lawe forbiddeth, and nature abhor-
reth: whose reigne was neuer counted
lawfull by the worde of God, but an
expresse signe of Gods wrathe, and no-
table plague for the synnes of the peo-
ple. As was the raygne of cruell Iesa-
bel, and vngodlie Athalia, especiall in-
strumentes of Satan, and whippes to his
people of Israel.

This you see not, blynded with i-
gnorance: yea, whiche is more shame,
where as the worde of God freeth you
from the obedience of anie Prince, be
he

he neuer so mightie, wise, or politike,
 commanding anye thinge whiche God
 forbiddeth, and herein geueth you au-
 thoritie to withstand the same, as you
 haue harde: Yet are you willingly be-
 come as it were, bondemen to the lu-
 stes of a most impotent and vnbraydled
 woman: a woman begotten in adultrie
 a bastard by birthe, contrarie to the
 worde of God and your owne lawes. And
 therefore cōdemned as a bastarde by the
 iudgement of all Vniuersities in Eng-
 lande, France, and Italie: as well of the Ci-
 uilians, as Diuines. For now are we free-
 de from that leweshe yoke to rayse vp
 seede to our brethern departing with
 out issue, by the comyng of our Sauour
 Iesus Christe, who hath destroyed the
 walle and distāce betwixt the Iewes and
 Gentiles, and hath no more respecte to
 anie Tribes (for conseruation wherof
 this was permitted) but all are made o-
 ne in him with out distinction, which ac-
 knowledge him vnfaignedlie to be the
 Sonne of God and Sauour of the worl-
 de. For in Christe Iesus there is nether
 Iewe nor Gentile, Grecian or Barba-
 rous, bonde nor free, &c. And therefore

*Marie a ba-
 stard.*

*Reade
 Hales Cr
 onicle in
 the 24. of
 the reigne
 of Kinge
 Henry. 8.
 Oxforde.
 Cambridge.
 Orliance.
 Paris.
 Angiers.
 Burges.
 Bononia.
 Padua.
 Tholosa.
 Lew. 10
 Deu. 19
 Eph. 2.
 Gala. 3.*

kinge
Henry com-
mitted in-
cest in be-
gettinge
Marie.

it muste nedes followe, that kinge Hen-
rie the eight, in marying with his bro-
thers wife, did vtterly contemne the free
grace of our Sauour Iesus Christe,
which longe before had deliuered vs
from the seruitude of that lawe: and
also committed adulterous incest con-
trary to the worde of God, when he
begate this vngodlie serpent Marie, the
chief instrument of all this present mi-
serie in Englande.

And if any would saie, it was of a ze-
le to fulfill the lawe which then was
abrogated, he must confesse also that
the kinge did not marie of carnall lu-
ste, but to rayse vp seede to his brother:
when the contrarie is well knowne to
all men. Let no man therfore be offend-
ed, that I call her by her propre name,
a bastarde, and vnlawfully begotton: se-
ing the worde of God, which canot lye,
dothe geue wittnesse vpon my parte.
And moreouer, that suche as are bastar-
des shulde be deprived of all honor: in
so muche as by the Lawe of Moyses they
were prohibited to haue entrance into
the Cōgregatiō or assembly of the Lor-
de to the tenth generation. Consider the
your vngodlie proceedinges in defraw-

Deu. 23.

ding your cōtrie of a lawfull kinge: and
 preferringe a bastarde to the lawfull be-
 gotten dawghter, and exaltinge her
 whiche is, and will be a comon plague ad
 euersion of altogether: for as muche as
 she is a traytor to God, & promisbreaker *The Gos-*
 to her dearest frindes, who helpinge her *p. li. v. ho*
 to their power to her vnlawfull rei- *lpe her to*
 gne, were promised to inioye that reli- *the crown*
 gion which was preached vnder kinge *and she bu*
 Edward: which not withstanding in a *meth shd.*
 shorte space after, she moste falsely o-
 uerthrewe and abolished. So that now
 both by Gods Lawes and mās, she ought
 to be punished with death, as an opē ido-
 latres in the sight of God, ad a cruel mur-
 therer of his Saits before mē, ad merciless
 traytoresse to her owne nativē cōtrie.

For Gods worde she abhorreth, Anti-
 christe hathe she restored, her fathers La-
 wes contemned, her promesse brokē, and
 her brother Godly kinge Edward as an
 heretique condemned. not thinkinge it
 ynoughe to expresse her tyranny vpon
 thé that liued, except she shewed cruel-
 tie, or rather a raging madnesse on the
 bodies of Gods seruāts lōge before bu-
 ried, drawig thé forth of their graues to

*M. Bucer
 Paulus
 Phygus,
 martiris
 Martyr,*

*Who is
more blind
then they
that can
and will
not see?
Here vnto
the lawes
of the real
me, the will
and prophesie
of her
father doth
proue this*

burne the as heretikes. And in fine vtterly abhorring the Englishe nation, hath ioyned her self to adulterous Philip, the Spanishe kinge: to whome she hathe, and dothe continually labor to betray the whole kingdome. And yet ye cannot, or will not see it, nether yet for all this be stirred vp to bridell her affections, and withstand her vngodly doings, to promote the glorie of God, and to preserue your brethren, and your selues: but thinking to reteyne your promotions by flattery, do hastelie drawe Gods vengeance vpon your selues and others.

For do you thinke that Philip will be crowned kinge of Englande, and reteyne in honor Englishe counsellors? Will he credite them withe the gouernement of his estate, who haue betrayed their owne? Shall his nobilitie be Spaniardes, with out your landes and possessions? And shall they possesse your promotions and lyuings, and your heads vpon your sholders? Come they to make a spoyle of the whole Realme, and leaue you and yours vntouched? Where is your great wisdom become? Your subtile counsels
and

and policies, where of you bragge so much, to whome these things be hid, that euerie childe espieth?

If Esai the Prophet had not forespoken these secret iudgments of God, in blynding the eyes of the proude contemptners, I coulde not cease to wonder at your grosse ignorance, as now I consider with greife of harte, the miserie which is like shortly to come vpon you in full measure, for this calamitie, already powred vpon others, through your procurements and studies. Which fearefull iudgment of God loke neuer to escape, except suddaynlie ye repent and change your vngodlie purpose. If you be at a couenant with death (as you thinke) you shall not auoyde it, if you thinke to escape the comon destructiō, making dissimulation and lyes your refuge, yet shall you be reuealed: for the Lord him self will destroye all your counsels, because they are not of him.

Yt is not your going to the Masse, your praying of the Pope, your flattery of your Quene, and shauen Priests of Baal, that can defende you in

that day: nether yet your licences whil-
Licences che some of you purchasse of an infidel
purchased to departe out of your countrie, some
of infidels lyinge in idolatrous places, differing no
and lyinge thinge from them in ther dissolute liui-
in idola- nge, some passinge in to Italie to please
trous pla- their Quene, and to get an opinion of
ces, as the men that they approue her proceedings,
might good rather coueting to haue the name of a
enough of blasphemouse papitte, then of Christe
earnall good our Sauour. Thiking by suche vnlaw-
peeters. full meanes to worke miracles: but their
 gaires at length will be confusion, as
Their de now their frute whiche they haue
as proue brohgt thence do witnesse: that is the
what they want of Gods feare and open dissimu-
be. lation.

This is not the way (ô vaine men) to
 winne Gods fauour, and to escape his
 fearfull iudgements: but to increase
 his wrathe and haste his vengeance, who
 will not be mocked, nether suffer his
 holie Name lôge to be blasphemed. Cō-
 sider with your selues, and returne to
 the right way, and walke in it while ye
 haue tyme, and I will shewe it vnto
 you,

Yop

You haue synned moste greuouslie agaynst the Lorde: knowe your transgressions, and with teares confesse the, euery man vnfaynedlie vnto the Lorde, who is redie to mercie and slowe to anger. You haue despised and abused the worde of his dearely beloued Sonne Iesus Christ, the Author of saluatiō, in the dayes of our Godlie kinge Edwarde (which is the cause why God hath thus plagued vs with a tyrant) seke after the worde agayne and receaue it with all reuerence. By geuing auctoritie to an idolatres woman ye haue banished Christe and his Gospell, and in his place restored Antichriste with all his infections, wherein your owne consciences condemne you of euil. Then in takinge agayne the same auctoritie from her, you shall restore Christe and his worde and do well. In obeyinge her, ye haue disobeyed God. Then in disobeying her, ye shall please God. Because you haue geuen place to her and her counsells, you are all become idolatrous hypocryts, and also traytors to your owne Countreie: then by resisting her

The onely means to escape miserie.
Psal. 103.

*Follows
wyse coun-
sel, least ye
and al
your land
perishe.*

selues damnation for their transgression
and her wicked decrees, you must be
made true worshippers of God, and faith-
full Englishmen.

Other means there are not, but to turne
to God by repentance, to banishe falschode
by receauing the trueth, to overthrowe
Antichriste, and all kinde of idolatry
by honoring Christe and his Gospell:
to suppress tyrannye by iustice: to with-
stande oppression and murder by defend-
ing the iuste and innocent, and punish-
ing the workers of iniquitie, of what estate
or condicion so euer they be, as after (God
willing) shall be proued at large. For as
by this means onely Gods honor must be
restored, and you escape his vengeance,
to obeye the that obeye God, and resiste
them that resist his Maiestie, redringe
vnto all accordinge to his Lawes: euen so,
when they shulde vnderstand that their
subiectes be no more as it were brute
beastes without sense or iudgment: but
that they knowe wherein, and how farre
they owe obedience, and would no more
be led by their deuillish and vngodlie
lustes, as they haue bene and yet are
presentlie.

*Restore
goddess ho-
nor and es-
cape Gods
vengeance*

OR DISOBEY. 103

Then woulde their Princes and Rulers also geue them selues with all diligence, to studie and applie the same Lawe of God: then woulde they do nothinge them selues, nor commande others, where in they were not assured to please him. Then woulde they learne to obeye God, which now rebel agaynst him: and to folow the examples of the Godlie kings and Rulers, hauing the boke of the Lorde euer with them, neuer suffring it to departe from them. But as worthie Iosua, Iosias, and Iosaphat, to reade and studie in it day and night. Not to declayne from it them selues, nor yet to suffer their subiects therein to be ignorāt, which is the onlie wisdomē of God and comforte of all mens consciences. Then shulde the Rulers loue and preserue their subiectes. And the subiects likewise reuerentlie obeye their superiours. To conclude, then shuld all be blessed of God, feared of their enemies, sure from all daungers, voyde of all idolatrie and false religiō, and esteemed of all nations the wyfeste and mightieste people vpon the earthe, as God promised to Israel, so longe as

If they knewe rightly how to obey and wherein, they shoulde these thinges here mentioned come to passe.
Deu. 17.

Gods booke teache the true obedience.

Deu. 4.

106 HOW TO OBEY
they shulde lyue.

CHAP. IX.

*Answers to the contrarie obiections of such as teache
all manner of obedience to Magistrats to be Lawful,
taken forth of the New Testament.*

BVt for as muche as there is nothing so manifest and true, which is not either obscured vnterlie by contrary reasons of mans brayne, or els discredited by other places of Scripture wrōgfully vnderstāde and applyed by many: I haue here thought expedient before I proceade anie further, for the better establishing of the trueth, to answer and satisfie, so far as shal please God to geue vnto me, all suche reasons, auctorities, and Scriptures, as are alledged to the contrarie: to the intent that we may not onely see the trueth, and so be styrred to imbrace it, but also may espie the falsehod, ād learne to auoyde it.

And because amongst all other auctorities ād reasōs, there is none of greater force thē that which is wryten in the Epistle of S. Paul to the Romans: we will
Rom. 13.
The first firste of all others begin with it. Let euery
obisgion obisgion . ric soule (saith he) submitt him self

to the auctoritie of the higher powers: for there is no power but of God, and the powers that be, are ordeyned of God. Who soeuer therfore resisteth power, resisteth the ordinance of God: and they that resist, shal receaue vnto them selues damnation. Here (say they) is a general doctrine affirmed by the Apostle, that euery man (none excepted) must be subiecte to superiour powers: and if euery man muste be subiect, none ought to disobey.

Besides this, beholde the Apostle doth not barely affirme this proposition, sayig: Euery person (for that he meaneth by euery soule) must be subiecte to the Magistrates and Rulers, of what condition so euer he be; but proueth the same with a moste sure argument gathered of the ordinance of God: because there is no power but of God. And therefore to resist powers, is to resist God him self, whose ordinance it is. And not contented with one reason, he confirmeth the same with a nother depending of Gods punishments, which he hath appoynted for all them that resist, which is, to receaue to them selues damnation for their transgression:

so that they cōclude, that it is not onely Paules auctoritie that maketh all men subiecte to their superiours (which notwithstanding were sufficient, being the Apostle of Christe) but also the same is by good and stronge reasons confirmed.

Answer In answering to this obiection, I will not longe holde you in rêdning the cause, which as we may probably gether mouid the Apostle to write this to the Romains cōcerning obedience to their superiours: but in few wordes touche so muche as seemeth necessarie. It may appeare very credible (which some Godlie and learned do wryte) that amōgest the Romayns, after they had receaued the Gospel, there were many vnder that name, which woulde be deliuered from all subiection: thinking the office of Magistrates nomore necessarie to them that professed Christe: as do this day the Anabaptists and Libertins. Others, who had bene once freed from tribute and custome paying, to strange Magistrates, woulde therat take an occasion by preaching of the Gospell to paye no more tribute to their superiours. Such di-

*The cause
wherfore
the Apostle
was mo-
ued thus
to write.*

*Anabap-
tists.
Libertins*

were diuers of the Iewes, who counted it *Denyars of*
 for abodage. And that kinde of secte was *tribute*
 raysted vp euen in Christes dayes, as ap-
 peareth whē the Pharisees sent their dis-
 ciples with Herodes seruantes to knowe
 his iudgment, whither it were lawfull for
 them to paye tribute to Cæsar or no. *Mat. 22*
 And in the Actes, Gamaliel maketh
 mention of one Iudas Galilæus, which *Act. 5.*
 was autor of that secte, and moued mu-
 che trouble amongest the people, sayng:
 It was not lawfull to paye tribute. By
 these and suche like opinions, the A-
 postle (perceauing the office of Magi-
 strates to come in to contempte, and
 men to esteeme it not lawfull, which God
 him self ordeyned in defence of his re-
 ligion and Ciuile policie (was moued
 to wryte as is before mencioned. exhor-
 ting all men to esteeme the office of Ma-
 gistrates as Gods ordinance, and to o-
 beye them whom God had appoynted
 Rulers ouer them.

Then as the Apostle wryteth we con-
 fesse, and so muche as he speaketh we
 graunte; that is, that all men are bownd
 to obeye such Magistrates, whome God
 hath ordeyned ouer vs lawfully ac-

cording to his worde, which rule in his
 feare according to their office, as God
 hath appointed. For though the Apost-
 le saith: There is no power but of God:
 yet doth he not here meane anie other-
 powers, but such as are orderly and law-
 fullie institute of God. Ether els shulde
 he approue all tyranny and oppression,
 which cometh to anie common welth
 by means of wicked and vngodlie Ru-
 lers, which are to be called rightlie di-
 sorders, and subuersions in comon wel-
 thes, and not Gods ordinaunce. For he
 neuer ordeyned anie lawes to approue,
 but to reprove and punish tyrantes, i-
 dolaters, papistes and oppressors. Then
 when they are suche, they are not Gods
 ordinaunce. And in disobeying and re-
 sisting such, we do not resiste Gods or-
 dinaunce, but Satā, and our synne, which
 is the cause of such. Or els, if we shall
 so conclude with the wordes of the A-
 postle, that all powers what so euer
 they be must be obeyed and not resi-
 sted, then must we confesse also, that
 Satan and all his infernall powers are
 to be obeyed. Why? because they are
 powers

we may
 resist ty-
 rantes and
 yet not Go-
 des ordi-
 nance.

By the pa-
 pistes ga-
 thered. Sa-
 tan ought
 not to be
 resisted.

powers and haue their powers also of God, which cannot touche man any farther then God permitteth. But S. Iames geueth vs, contrarie commandement, saing: Resiste the deucl and he will flee awaye from you. Iob 12.
Lam. 4

And that the Apostle Paule dothe so restrayne his wordes to all lawfull powers, we nede not to seke far of. For in the self same Chap. after he dothe expounde his mynde: that is, what powers and Magistrates he meaneth: Such (saith he) as if thou doest well, thou nedeeste not to feare, but if thou doest eucl. And agayne wilt thou be out of feare of the power? Do wel then: and so shalt thou be praysed of the same. For he is the minister of God for thy welthe. But if thou doest euill, feare: for he beareth not the sworde for nocht: for he is the minister of God, to take vengeance of them that do euill &c. Whereby we may playnly vnderstāde, that althoghe, he saith, There is no power but of God: yet he meaneth suche power as is his ordināce and lawfull: whose office stādeth in these two poyntes, to defend the good, and to punish the euil: not to be feared

*The proffe
of this an-
swere.*

*The papists
argument
is fully
answered*

for wel doing, but for euil, to whom the sworde is geuen for that purpose. And to such, with the Apostle we graūt also, that euery persone must be subiecte ad obedient: for they are Gods ordinaunce. And to disobey or resiste such, is to disobey and resiste God him self. And therfore do deserue iustlie to receaue Gods punishment, which, as the Apostle threatneth, is damnation. And this makethe nothing agaynst our former sentence, but rather confirmeth the same: approuing no obedience but that which is lawful, that is to say, according to Gods appoyntment and ordinance, as doth more euidently appere in his wordes folowing: partly in that he demaundeth obedience to such for conscience sake, and not for feare of vengeance onely. As thogh he would saye: so farre is it from reason and Gods worde that any man shulde disobey or contemne the Magistrates, ordeyned by God to punish the vice and mantayne vertue, that he nedeth no other to reprove him of euil in so doing, then his owne proper conscience, which will (iustly examined) teache him how Gods ordinance ought to be

to be reuerenced, especially seruing to the preservation of the people, in suppressing wickednesse, and promoting Godlynesse.

For that cause he willeth after to paye their tribute, not to every man that will demande (for vnlawful demandes may be lawfully denied) but to whome tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due.

Obedience then he requireth of all me, tribute also, custome, feare, and honor: but vnder this condition of iustice and equitie, to render these duties to them that haue iuste title thereunto. And who are they, but (as I sayed before) such as God hath appoynted to rule ouer vs in his feare, for our profit, and preservation of the comon welthe?

Obedience is comanded to all men: but yet vnder condition.

To this also dothe the sayng of S. Peter wel agree, thoghe it be broght in of the other partie to proue the contrary: Submit your selues to euery ordinance of mā for the Lordes sake: whither it be to kige as to the chief, or vnto Rulers as vnto them that are sent of him, for the punishment of euil doers, and the pray-

*The second obiection answered
1. Pet. 2*

se of the that do well. Beholde how Peter here nether dissenteth from him self in his answer before to the Cōcile, nor here disagreeth from Paule, willig obedience to kinges and inferior Rulers: not to all, but to such as are appoynted to punishe euill doers, and prayse the contrary: and to disobey such, muste nedes be condemned for wicked and vngodlie rebelliō. For suche there were as maye playnly appere by. S. Peters wordes folowing, whiche vnder the pretence of libertie woulde couer and cloke their malice. And this the Apostle forbiddeth in all maner of subiectes, and iustlye.

*The thyrd
obedien
and answer.*

muste

But you will saye, the wordes of Peter folowing concerning the obedience of seruantes to Maisters, dothe charge vs farther then with godlie Rulers, and such as rule according to their office. For to seruantes he writeth on this wise. Seruantes obeye your Maisters with all feare, not onely if they be good and curteous, but also thogh they be frowarde: for so the greke worde dothe signifie, a cōbrous, frowarde, or a persone harde to please and selfe willy. Wherof they

OR DISOBEY. 115

they will conclude, that Peter commandeth obedience to all kinde of persones, good and bad: what so euer they commande must be done. and why? because he so chargeth seruants to obey their maisters.

Neuertheles this is to be obserued in reading the wordes of Peter (as also *Answer.* in all the holy Scriptures) that we must so take them as they agree with him self, and not agaynst him. For the Spirit of God changeth not his meaning: but what he saith once, he sayth for euer. Saint Peter here seemeth to preuent the obiection which seruantes (desierous of libertie) might haue objected, being willed to obey their Maisters: as thoghe he would saye: I am not ignorant that there are many Maisters troublesome, frowarde, and importune ouer you: which are not so gentle and curteous towards you as becomethe them: well: that is their fault and infirmitie, which you must for Christes sake, whom you professe, patiently sustayne and beare. For thogh your Maisters be roughe or frowarde (he saith not wicked and vngodly) that is no

Of what manner of maisters Peter speaketh.

h. ii.

cause why ye shuld not faithfully serue them for the tyme of your seruitude, so longe as they will nothing of you, but that which is good and godlie.

Then the mynde of S. Peter is that the shreudnesse or frowardnes of Maisters, is no lawful or iust occasion why the seruantes shulde be disobediēt. And as this is the verie meaning of the Apostle in that place: so is it not like that he would write contrarie to him self, when he sayed: God ought rather to be obeyed then man. Nether can he be iudged contrary to the Apostle Paul, who bindeth vp all lawful obediēce whith this knot, In the Lorde: speaking vnto childre, ad exhortyng thē to obeye their fathers & mothers. But how? In the Lorde saith he. And why? For that is iust. Then if Paule charge not children with further obedience to their parentes, then in the Lorde, to whom principallie they are by Gods commandement and nature bounde, will Peter bynde seruantes to their Maisters anie further thē in the Lorde? And if it be iuste obedience onlie whiche is in the Lorde: can ther be any lawful obediēce agaynst him, either of childre
towards

Act. 4.

The true
knot of
obediēce.
Eph. 6.

towardes ther parêtes, seruâtes towardes their Maisters, or subiects towardes their Rulers or Magistrates? No, God is the first and principal Father, Maister and Lorde, to whô firste obedience muste be geuen as he doth demâde: and to others in him, and for him onely, as we were taught at the beginning.

*God is
our chief
Faith. r,
Lorde and
maister.*

And that S. Peter had onely respect to the rough condicions of Maisters, and not to their vnlawful commandement agaynst God and their conscience (which they are bownde to do for no mans pleasure) the wordes do playnelie witnesse. For this is thâkes worthy (saith he) if a man for conscience towardes God indure grief, suffering wrongfully. For what prayse is it, if when ye be bufeted for your faults, ye take it patient-lye? &c. Then ye see the meanyng of S. Peter is not to make vs subiecte to anie euill or vngodlie commâdementes, but to persuaade all seruantes not to cast of their duetie, during the tyme of their seruitude, notwithstanding they be roughlie dealt with all of their Maisters, which thing is not spoken here of S. Peter to incourage or mayntayne

*S. Peter ap-
proacheth not
fro wards
maisters.*

*Seruant
oppressed
may seeke
lawfull
remedy a
gainst their
maisters.*

*How far
wicked
Princes
may be
obeyed.*

frowarde Masters in their frowardnes, nor yet to forbid the seruantes which feare God to seeke after lawfull remedie at the haides of superior powers, who for that cause are ordeyned to see iustice ad ministred to all sortes of mē, as well to seruantes as others: but that they shulde not thike the sharpnesse of their Maisters to be a cause sufficiēt to free them from doing their duetie vpō the other parte.

In like case may we conclude of Princes and Magistrats, thogh they be rough and frowarde: yea, thoghe before God they are wicked, vngodlie, and reprobate persons (as was Saule) yet so longe as their wikednesse brasteth not out manifestly agaynst God, and his Lawes, but outwardly will see them obserued and kept of others, punishing the transgressors, and defending the innocent: so longe are we bounde to render vnto such, obedience, as to euill and roughe Maisters: because we may not take Gods office in hande to iudge of the harte any farther then their outwarde deedes do geue manifest testimony. Otherwise, if without feare they transgresse Gods Lawes them selues and comāde others to do the like, then haue they lost that

honor and obedience which otherwise their subiectes did owe vnto them: and ought no more to be taken for Magistrates: but punished as priuate trāsgressors, as after I haue promised to proue.

Here vnto they adde the saying of our Sauour Iesus Christe to Peter, which had him put vp his sworde, after he had stricke the seruāt of the high Priest, and cut of his eare: not mynding by the sworde to make resistance. Wherevpon they gather that although it be lawfull in doctrine and preaching for the seruants of God to withstānd and reprove the enemies, as Christ him self and his Apostles did: yet it is not permitted to do the same by anie outwarde or bodely force. For the as Christ answered, he might haue obtayend of his Father 12. Legions of Angels for his defence.

*The fourth
obedience.
Mat. 26.
Luk. 22.*

To this we shall sone answere, if we consider who spake this, to whom, and for what cause it was spokē. Which circumstances well waied, geue a great light to all like facts and sayinges. First we must diligently consider the office of our Sauour Iesus Christe, which as it was in all poyntes spirituall, as well

Answer.

110 HOW TO OBEY

Job 12.

Luk 12.

Luk 3.

concerning his kingdome which he himself affirmeth not to be of this worlde, as his Priesthod and Prophecie: even so for his owne parte, coulede he vse no temporal force or power for the accomplishment of the same, because he denieth that he either came to raigne in this worlde, or ells to be a iudge therein: as he answered the man, which would haue had him to comande his brother to deuide the landes bewixt them, sayng: Man, who made me a iudge or deuider ouer you? And being demanded to geue iudgment agaynst the woman taken in adultrie, he woulde not take that office vpon him, but sayd vnto the woman, when her accusers were gone: Nether do I condemne thee: go thy waye, and synne no more.

*Why
Christ v-
sed not the
d. f. n. c. of
the tempo-
ral power.*

Thus as concerning Christes owne persone, who had all thinges and powers both in heauen and in earth at his commandement, it is euident that he woulde vse no temporal power agaynst his enemies: for that he was not therewith charged. Which exāple taketh not waye the office or duetie of such as are charged

ged

OR DISOBEY. 117

ged with the tēporall sworde, to vse it in defence chieflie of Gods glorye, and the preseruatiō of those that are vnder them.

Secondly why he forbad Peter also, *Why Peter was forbidden to vse the sworde.*
 and in him all the reste of the Apostles, we can not be ignorant. For who knoweth not that the Apostles were witnesses of Iesus Christe chosen forthe of the worlde (as S. Iohn saith) not to defende their Maister by the temporall sworde (for that were to vsurpe vpon a nother mans office, not apperteyninge toth m) to whom onelie the spirituall sworde was comitted, to fight manfully with it agaynst the worlde, Satan *Ephe 6.*
 and all spirituall powers. For as the Apostle saith: Thoghe we walke compassed with the fleine, yet dowe not warre *Hebr 4.*
 fleshlie. For the weapōs of our warfare *1 Cor 13.*
 are not carnall thinges, but stronge by the power of God to cast downe holdes wherwith we ouerthrowe imaginatiōs of euery high thinge that is exalted agaynst the knowlege of God, and bringe in to captiuitie euery thoght to the obediēce of Christe. Wherfore, seig the office of the Apostles also is spirituall,

as their Maisters was: and had onely spirituall weapons to vse in the defence of the Gospell, wherof they were ministers:

*The absurd
dite of this
reason.*

it is not good reason to conclude their purpose, that Magistrates and other inferior officers, ought not to vse the temporall sworde in defense of religion: because Christe woulde not suffer Peter to fight with the temporall sworde. But rather as Christe requireth of Peter and of all the rest, the faithfull vse of the spirituall sworde, where with they were charged, or ells they shulde be subiecte to malediction and iudgmēt: For wo be to me (saith Paule) if I preache not: euēso may not they escape iudgment and the curse of God, which vse not the temporall sworde comitted vnto them with all indeuour in the defence of Gods glorie and his Church, wherewith euery man is charged, according to his vocation and power, none except.

*1. Cor. 9.
As the preachers are
charged to vse the spirituall
swords, so are the
Magistrats bound to
set forth the
Gode glorie
poral sword.*

To be shorte, if our Sauour Christ shulde, as he might by his power, haue withstand the Iewes that came to apprehend him and put him to death, how shulde he haue dronken of that cup which his Father had geuen him? That is, how shulde

de he by his deathe and passion haue redemed vs, for which cause he came in *Rom. 8.* to the worlde: not to haue his liſſe takē *Ioh. 10.* from him agaynst his will, but willinglie to lay it downe for all.

Then we ſee that there is nothing in this ſaying of Chriſte to Peter, which can condemne lawfull reſiſting of vngodlie Rulers in their vngodly commandementes. For though it was profitable to all men that Chriſt without any reſiſtance ſhulde be crucified, being the ſacrifice appoynted of God the Father to ſaluation: yet is it not therfore lawfull for the inferior officers, or permitted to the ſubiectes, to ſuffre the blaſphemie and oppreſſion of their ſuperiors to overflow their whole countrie and nation, when both power and means is geuen vnto them lawfully to withſtand it, and they by their profeſſion and office are no leſſe bounde to put it in execution.

CHAP. X.

Obiections out of the olde Teſtament, and Answers to the ſame.



His muche being spokē to satisfie such obiections as are comunlye alledged forthe of the New Testament: let vs see also what may be sayd agaynt vs in the old, and after what sorte they may be truly answered. Ieremie they alleadge in his letter sent from Ierusalem to the captaynes in Babylon, to the Priests and Prophetts, and to all the people of Israell that then were in Babylon, counselling them how to behaue them selues, and to escape danger. The effect wherof was this: not to rebell, that they might escape, but to remayne still and abide the appointed tyme of the Lorde: yea, to seke the peace of the Citie wherinto God had brought them, and to praye to God for it. For (saith he) with the peace of that Citie, shall your peace be also.

*The first
obiection
out of Ier.
29.*

Baruch. 1.

And the like is wryten in Baruch the Prophet tending to the same end, that they shulde pray for the longe liffe of Nabuchadnezer ad Balthazar his sone, that vnder their shaddow (that is protection) they might lyue and serue them
a longe

a longe tyme. Wheerin (saye they) two things are to be noted agaynst our opinion. The firste, that he forbiddeth them to rebell, and exhorteth them patiently to abide the tyme appoynted of their delyuerance. The seconde, that they are bound to pray for their enemies, and welthe of their Cities, and therein also are bounde to obey them.

Answer.

This Epistle or letter of Ieremie sent to the Iewes at Babylon then captiues, we maye not deny to be his: thoghe of the Prophecie of Baruch some do doubt, and esteeme it not as Canonically. Neuertheles because they tend bothe to one effecte in this matter, we will admitte bothe. Firste, granting that their counselle to quietnes and to abstayne from rebellion was good and necessary: because it proceeded from the Spirite of God and of knowledge, which spake or wrote nothing that God had not reueled vnto them: and wherof they also shuld not admonishe others, to the intēt they might geue no credit to false Prophetes, which woulde stirre them vp to sedition, perswading them that they shulde not longe continewe in Baby-

*The cause
why Ieremie
and
Baruch
thus con-
felled.*

1. *kinges*
22.

lon, when as the Lorde had other wise appoynted. Wherof when God assured them by his Prophet, it must nedes be counted extreame madnesse and rebellion agaynst God, if they shulde have done the contrarie, As we reade of wicked Achab, who crediting the flatterig counsell of the false Prophetes, disobeyed God in contēning the trueth tolde hi by Micheas: but to his owne destructiō.

*The state
of the que-
stion.*

Therefore this matter is sone answered, where we haue the secrete counsell of God reueled vnto vs, admonishing vs to abide in any place, and not to departe til he call vs: we are more then rebels to do the contrarie, and muste sustayne the daunger worthelye. But this is not our questiō, whether we ought to remayne in any place so longe as God hath commanded vs: but whither we ought to do euill at the commandement of Prince or power, wheresoeuer we be, or in what estate, be it neuer so miserable. For though Ieremie counselled the with patience to remayne in Babylon, yet nether he, nor Baruch would permit the to followe the exaple of the Gétills there, in idolatrie or euell doig: as the Epistle of Ieremie

mie sēt also to the Iewes captiues in Ba *Baruch. 6*
 bylō ād wrytten in the prophecie of Ba-
 ruch, doth abundantlie witnesse. And as *Dani. 3.*
 the exāples of Daniel also, Sidrach, Mis-
 ch, ād Abdenago do teache vs: which not
 withstāding their Captiuitie, woulde not
 obey the kīges cōmandemēt to do euill.

Also in that they are willed to pray
 for the good estate of the Citie wherin
 they dwelled, that is Babylō, and for the
 lōge liſſe of Nabuchadnezer ād his sōne
 the cause is also alleadged, to the itēt that
 the peace of that Citie shuld also be the- *why the*
 ir peace: ād for that Nabuchadnezer ād *Iewes we-*
 his sōne shuld be their shadow ād prote- *re willed*
 ctiō, God so mouig their hartes. Which *to pray for*
 causes are sufficient why the people of *Nabuchad*
 God shulde be thākfull, that is, to wishe *ness, ors lan*
 well to the places and persons where, ād *ge liſe.*
 of whom they receaue any benefit, espe-
 cially peace and protection, as was prom-
 ised to the Iewes in Babylon.

But what is this to the purpose? The Ie-
 wes were cōmāded of God by the Prophe-
 tes especiallie to tarry in Babylō, where
 thē for their syns they were captiues, be-
 cause their owne Citie Ierusalem, ād all th-
 eir dōutrie was destroyed ād subiecte to

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Nabuchadnezer and there remayned no other place where they might haue peace, but in Babylon and vnder his iurisdiction. Is this then a sufficient excuse for you that inioye your countrie and are charged with the defence thereof, to suffer your selues willingly to be spoyled of Gods glory, and peace of your consciences, that is, true religion: and you for the same cause to be oppressed, remoued and murdered, to geue place not onely to them that hate you, but to the greatest enemies of Christ, the papistes, and idolatrous Spaniards?

*Wherfore
the Iewes
shoulde be
quiet in
Babylon.*

The Iewes were willed to be quiete in Babylon, because that they and their brethren also disperced shuld thereby finde more fauour and comforte: shall you therefore forsake God and betraye your countrie to bringe the vengeance of God ad his horrible plagues vpon your selues and your brethren, wherof you haue already felt some portion? The Iewes were willed to praye for Nabuchadnezer and his sonne, for that by them they shulde passe over a great part of their captiuitie with peace, and

be

be also by them defended from other enemies. Are you therefore excused, that permit your selues to be made a pray to Satan, Antichriste, and to all sortes of Gods enimies, at the commandement of an vngodlie woman? Who seeketh but to consume the Englishe nation, and in the end to cut your throtes that nowe are in auctoritie, whom she vseth as instruments, to bring her wicked purposes to passe.

Is your condition now all one with the Iewes? In dede brethren it is like to be muche worse, and that shortly without Gods vnspeakable mercy: but as yet their is some difference. They were captiues and prisoners vnder their enimies, in a strange countrie, but you are yet in your owne countrie and howses (thogh moste vnnaturally you haue dryuen out many by tyranny). You haue yet your owne lawes amongst you, that is, the Lawe of God and of your Realme, if you woulde vse them: by the which you haue had all peace and quietnes. And in contemning these, ye see in to what case ye are brought, and in to what miserie, ready to fall. You may yet with Gods hel-

*The miserable
estate of England*

pe, and your endeuor promote his glory, vnderprop that Realme and comon welth, which by your falsehod is fallig into vtter ruine. The fall wherof, you, ad yours chiefly, which haue greatest charge shall haue greatteste cause to bewaile.

If your Iesabell, thoghe she be an vn-lawfull Gouvernesse, and ought not by Gods word and your owne lawes to rule, would seke your peace and protectiō as did Nabuchadnezer to his captiues the Iewes: then might you haue some pretence to follow Ieremies counselle: that is, to be quiete, and praye for her liſſe, if she would cōſeſſe the onelie God of the Christians, and not compell you to idolatrie: no more then did Nabuchadnezer; who acknowledged the God of the Iewes to be the true and euerlasting God, and gaue the same commādemēt throughout all his dominiōs, That what soeuer people or nation spake euill of the God of Israell shuld be rent in pieces, and his howse counted detestable.

Nabuchad
mexis to
be p. f. r.
red. to your
Iesabell in
the x. al.
of God
Nabuchad
mexis de-
cece.
Daniel. 3.

I. f. bol. w. r.
sta. p. th
Moxis ad
can. th o-
thers to do
the like.

For (saith he) Ther is no other true God that so coulde deliuer his seruātes, as he did Sidrach Misach ad Abdenago. But because her doiges tēd all to the contrarie, that is to blasphemie God, ad

also compell all others to do the like, what cloke haue you here to permitte this wickednesse?

To be shorte, if she at the burninge of three hundreth Martyrs at the leste, coule haue bene satisfied ad vnfaynedly moued to confesse the true Christe and Messias, and repented her former rebellion in geuing contrarie commandement to all her dominions, charging the to receaue agayne the true religion and to expell all blasphemous idolatrie of the pestilent papistes: and that none shulde speake any euill agaynst Christe and his Religiō (as did Nabuchadnezer by the exāple of three persons onely, who the fire by the power of God coule not touche) then were she more to be borne with, and reuerenced as a Ruler (if it were lawfull for a woman to rule at all) then were there also some probabilitie in the reasons of the aduersaries of this doctrine. Otherwise as you now see, it maketh nothing at all for their purpose.

A nother Argumēt is gathered of the words written in the same Prophet Ieremie: speaking of the dominion which God was purposed to geue vnto Nabuchadnezer kige of Babylo on this wise:

*The second
objection
out of Ie-
remie. 27.*

I haue made the earthe *ad mé* (saith the Lorde) ad the beastes vpo the earthe in my stréngth and stretched out hand, and it do I geue to him that pleaseth me. And therfore haue I geuē all this lande in to the hands of Nabuchadnezer my seruānt. And all natiōs and mightie kinges shall serue him, and till the tyme of his lande do come, that is, till I visite him, and his countrie also: And it shall come to passe, that I will visite the nation or kingdome which will not serue the kinge of Babell with sworde, famine, and pestilēce. Wherefore serue ye the kinge of Babell and lyue. Beholde, saye they, (who thinke it in no case lawfull to withstande vngodlie Rulers) This wicked kinge is cōstitute of God, and made his seruante. And moreouer those that shulde withstand him, are cursed and threatned with sword, famine, and pestilence. And therfore to disobey such, muste nedes be vnlawfull.

Answer.
Jeremie. 5.
Wherefore
Tyrantes
are called
Gods instruments.

Nabuchadnezer as it is wrytten in Ieremie, is called the maule of the Lorde, and his instrumēt of warre, by the which he was determyned to beate doune all Nations and kingdoms, punishing them for

for their synnes and idolatrie. And therefore the Lorde calleth him his seruāte, for that he had chose him to that office. Nether ought we to maruell that God will vse the labours of vngodlye persones, seing all being his creatures are at his commandement, as is Satan with all his infernall spirites. Then God, hauing appoynted Nabuchadnezer to this office to be his tormentor, as well in skourginge ad correcting his owne people, as in destroyinge his open enimies: it was requisite that God shuld minister vnto him sufficient power, for the accomplishment of his determinat counselle, which the Lorde did in such abundance, as no Nation was able to resiste him, that shuld not perishe either with the sworde of Nabuchadnezer, or famine, either els in that the Lorde hi self would from heauen fight on his parte with the plague of pestilence.

And of this what thing els gather we, but firste the purpose of Ieremie: that was to drawe the lewes frō their follie, which after they had once forsaken the Lorde by rebellion, did thinke also by their policie to escape Gods appoynted

The meaning of the Prophet.

punishmēt. No no, woulde Ieremie say: it is to late, and ye are to weake to fight againste the Lorde whose worke this is. When ye were Lordes within your selues, and had full libertie to honor your Lorde God, accordige to the Lawes whiche he gaue vnto you, and whereby ye were assured to lyue without feare of all natiōs, you wolde not. And therefore shall you serue a strange kinge, strange lawes, and a strange nation til you be wel corrected and humbled: till you haue felt by experience what an inestimable comfort it is to haue the liuinge Lorde to be your kinge and gouernour. And therfor woulde Ierē. say, Serue Nabuchadnezer.

Seinge the this is the appoynted plague of God for disobeyinge him and his Lawes, to serue strange kinges, and to be captiues. you are hereby warned and taught, rather to turne with all spede to the liuinge Lorde, and to set vp his true religiō againe, that he may defend you: the in proceedinge in your blasphemye for the comandement and feare of any creature, to hasten Gods wrath and iudgements. The Israelites because they would not receaue the oft admonitiōs of

of Gods P ophetes to feare the Lord, co-
 oulde not afterwarde escape his plagues,
 nor the feare of men: no more ſhal you
 (ô inhabiteurs of Englâde) without ſpee-
 die repētance escape the Spayniſhe pla-
 gue of adoulturous Philippe whom the
 Lorde will make his ſworde and maul to
 beate downe your townes and Cities, âd
 to deuoure the people therof. For ſeing
 you haue with the Iſrael'it's forſakē the
 ſwete âd plesant yoke of God and Chri-
 ſte his Sonne: you ſhal indure the impor-
 table yoke of this cruell and beaſtly na-
 tion.

Mans yo-
 ke is va-
 ſupporta-
 ble.

But what, ſhall we obey then ſay you?
 Yes verely: but againſt your wills in ca-
 ptiuite and thraldom, as did the Iſraeli-
 tēs in Egypt and Babyſon, to ſerue them
 with your bodyes and goodes. Seinge ye
 woulde départe with nothinge to ſerue
 our Mailter and Sauour Chriſt, thinke
 you to escape this by obeyinge your
 wicked Rulers? By what other means
 haue you fallen into the handes of your
 enemies, but by this kinde of obedience
 onely? Whiche as you haue harde ſuffici-
 ently proued, is in Gods ſight plaine di-
 ſobedience and rebellion. But you

what obe-
dience and
seruice le-
uemie re-
quireth.

will say: Ieremie willed the Iewes to serue Nabuchadnezer which was a wicked Prince, and then with out the feare of God, and therefore are we bownd to serue our Quene, thoghe she be an vngodly idolatres? Ieremie speaketh but of bodely seruice, and such as subiectes owe to their superiours in Ciuile ordinaunces, and outwarde doinges, and not to defile their consciences in committing euill. For in suche thiges, both God and his Prophetes, and the examples of all the godly do forbid all obedience. They were made subiectes to the kinge of Babylon to serue him with their bodies and goodes, as were his owne people: and also to paye tribute to him as did strangers, which he had likewise subdued. The which thing was for their punishment. And therefore of due tie they must patientlie beare them.

Thē in fewe wordes I answer, that althoghe it be moste lawfull with patience to beare the punishment of the Lorde for our synne, and not to repine or rebell agaynst it: yet is it our parte neuerthelesse, and bownden duety, to defende and mayntayne the cause of God with

with all our might: and to withstand all manner of aduersaries, euen to the losse of our goods and liues: being euer assured of this promise of our Sauour and Maister, That he that loseth his liffe for his sake, shall finde it: and he that loseth father or mother, frindes or goodes in his cause, shall be rewarded an hundreth folde in this worlde, and in the worlde to come with liffe euerlasting.

Mat. 19.

It is not then wisedome to repine at the rodde when it is layde vpon vs to beate vs, but to returne backe to our mercifull Father with vnfeigned repentance, calling for mercy before hande whiles he doth but menace vs. And therefore the threatning or counselle of Ieremie, is but an admonition for vs to obeye God in true religion whan we haue tyme: that therby we may escape the like plagues: and no defence at all for our vngodlie behauiour in yelding to the deuillish decrees of anie vngodly Magistrates, what names or titles soeuer they beare. For this answere of the Apostles must euer more preuaile: God must be obeyed rather then man. And there is no obedience in euill that can

Gods plagues ought to moue vs to repentance and not to harden vs in euill.

please the almightie.

The third Laste of all we haue to consider the
obedience sainge and doinge of the worthie serua-
nte of God the kinge and Prophet Da-
uid, who woulde not lift vp his hand a-
gainste kinge Saule, notwithstanding he
sought to haue murdered Dauid, saige:
God forbid that I shoulde touche the a-
noynted of the Lorde: and why? Because
he is the anoynted of the Lorde. If it be
not lawfull the to touche the kinge be-
cause he is the Lordes anoynted: it is li-
kewise vnlawfull to disobey or resiste,
for that he is the Lords anoynted.

Answers To whiche I answer, that to consider
the bare wordes, it woulde seeme true as
they say: but wayge the cause, the mat-
ter is easie to answer. The occasion wh-
The cause erfore Saul, hated Dauid, was for that he
why Da- knewe he should succede him in his
uid was kingdome. As Saule him selfe doth con-
hated of fesse in the same Chapter, saynge: I kn-
Saule. owe of a suertie that thou shalt reigne,
and that the kingdom of Israell shal be
establisshed in thy hande. Swere to me
therefore by the Lorde, that thou wilt
not cut of my seed after me, nor destroye
my name frome my fathers howse. This
beinge

1. Sa. 24
and. 49.

1. Sa. 24

beinge the Dauids owne priuate cause, ^{None ought}
 it was not lawfull for him in that case to ^{to reuenge}
 seeke his owne reuengemet: especially in ^{his owne}
 murtheringe violently his anoynted ki- ^{private}
 nge, and the anoynted of the Lorde. For ^{cause.}
 it is not written of Saule, that he was an
 idolatrer, or constrayned his people to
 worshippe strange Godes, nor yet was a-
 boute to sel the to the enemies of God
 the Philistines, against whom he foghte
 manfully and many tymes. Nether that
 he was an open oppressor and cōtemner
 of the Lawes of God, as are this day all
 the rulers in miserable England. And
 therfore Dauid beinge but a priuate
 man, coule haue done no violence to
 his kinge without Godes especial inspi-
 ratio, except in reuēginge his priuat cau-
 se he had vsurped Gods office and foght
 to haue established him self in his king-
 dome, nor taryge the Lords appoītmēt.

But where as the kinges or Ru- ^{Rulers co-}
 lers are become altogether blasphemers ^{temninge}
 of God, and oppressors and murtherers ^{Gods law}
 of their subiectes, then ought they to be ^{es are}
 accōpted no more for kinges or lawfull ^{as well}
 Magistrats, but as priuate mē: and to be ^{subiect to}
 examined, accused, condemned and pu- ^{the punishe}
 nished by the Lawe of God, wherunto ^{ment of the}
 same as pri-
 uat per-son.

they are and ought to be subiect, and being conuicted and punished by that Lawe, it is not más, but Gods doing: who as he dothe appoynte such Magistrates ouer his people by his Lawe, so doth he condemne aswel them as the people trasgressing agaynste the Lawe. For with God ther is no respecte of persones, as here after folowith more largely.

Thus we see that althoghe Dauid thought it not lawful in his priuate cause to touche Gods anoynted, yet are no people or nation therby cōstrayned either to obeye their anoynted in vnlawful demandes, or els forbidden to withstand the open transgression of Gods Lawes and mans. For in that case Saules seruantes would not obeye him, commanding them to murder Ahimelech and the rest of the Leuites and Priestles: so that not to withstand such rages of Princes in tyme according as the Lawe requireth (which commandeth that the euill be taken forth from amongest you) is to geue them the bridle to all kinde of mischiffe, to subuerte all Lawes of God and man, to let will rule for reason, and therby to inflame Gods wrathe agaynst

1. Sam. 22

Deu. 17.

agaynst you, wholly, as your selues in
Englande are this day an example to all
natiōs and people that beare the Name
of Christe.

These are the obiections for the mo
ste parte, or at the least the chiefest, whi-
ch are comonly alleadged agaynst this
veritie moste playne and euidente: that
is that there is no obedience to be a-
llowed agaynst God, which is not in his
sight disobedience. Also that it is law-
full for all men according to their vo-
catiō to resiste to the vttermoſt of their
power all such as are open enemies of
God, and labour to make them slaues to
Satan. These obiections as you playnly
see, make nothing to the cōtrarie: but if
they shall be depely considered, do ra-
ther strongly confirme the same. Ther-
fore deare brethern, let no man feare to
shewe him self Gods seruante openly,
and to forsake in tyme the shamefull
bōdage of Satan, to call back the trueth
of Gods worde agayne, wherby ye were
once in freedome both of consciēce and
bodie: and vtterly to abolishe all vile
papistrie the doctrine of deuils; and
onely cause of all your calamitie,

*The obie-
ctions do
claire this
doctrine
and noth-
inge dar-
ken it.*

both of bodie and soule.

CHAP. XI.

*It apperteyneth not onely to the Magistrates and al-
so to inferior officers to see that their Princes be
subject to Gods Lawes, but to the comon people
also: whereby the tyrannie of the Princes and re-
bellion of the subjects may be auoyded.*

TO resiste euill and to
mayntayne goodnesse,
to honor God truely and
to expel idolatrie, every
man will confesse to be a
good and godly acte, ad
cannot but highlie commende the wor-
kers therof, as men acceptable to God,
and worthie members of a comon wel-
the: but when men cōsider the daungers
and displeasures, which commonly hap-
pen to such, then is there great curtelie
made who first shall take the enterprise
in hand: and longe disputations made
whither it be their duetie or no: and to
what sortes of men it doth belong, as
thogh any were exempted out of that
number which do professe the Name of
God. If the superior power be an idola-
trier or a cruel tyrant. suppressing true
religion and murthering the Sainctes of
God

God (as Iefabel of England doth with all her rable of papiftical Bifhopps, and fhauelinges) who is fo ignorant of God, or deftitute of all humanitie or natural iudgment, that wil not acknowledge fuch a one to be vnworthie the focietie of the godly and honeft: muche leffe to haue the auctoritie and rule ouer great nations and whole kingdomes?

And not with out caufe. For by the Ciuile Lawes, a foole or idiot borne, and fo proued, fhall lofe his landes and inheritance wherunto he is borne, becaufe he is not able to vfe them a right: but efpecially ought in no cafe to be fuffered to haue the regiment of a whole nation or kingdome. And it is moſte certeyne that there is no fuch euil can come to any comon welth by fooles and idiots, as dothe by the rage and furie of vngodly Rulers, maynteyners of idolatrie and tyrannie. For follie hath comonly ioyned with it fimplicitie, voyde of malice and eafie to be ordered: but idolatrie and tyrannie refembleth more the nature of wilde beaſtes, cruell beares, and ragig lyōs, the cōdicion of mā. For fimplicitie, they are replenifhed with craftines. for loue,

The gou-
ernement
of fooles
more tole-
rable then
of tyrants.

they shew malice: and for patience, furious rage and madnesse and beinge borne as it were a comō plague to all men, cannot once studie for the preservation of a fewē.

This besides reason, experience teacheth all men to be moste true, that it were better to haue anie foole, thē such an vntamed beast to be ouer thē. And that suche being altogether with out God, ought to haue no auctoritie ouer the people of God, who by his worde requireth the contrarie as is moste manifeste. And yet to punishē, and depose such a one according to the commandmēt of God, there is none that thinketh it Lawfull: or at the least will confesse it to appertayne vnto them, either to do it them selues, or to see it done by others.

Deu. 17.

Suche as
enueyfe. a
fter the
appetites of
their pr
ce.

As for the wicked counsellors, they are playne Gnatos and flatterers, thinking their office to be applyed vnto their kinges and Quenes will, as thogh they had no charge of the whole Realme. And therefore will labour to cōpasse nothīge but that which their Princes lust after, or may at the least please them, not passing if the whole Realme do perishe, so they

they maye obtayne their fauours. Suche, Achitophels deserue to haue Achitophels rewarde, for their deuilishe counsell with out mercie. And as it is with them, so is it with the reste of all estates, as before hath bene touched. Neuerthelesse, the matter is so euident vpon their partes, that all will cōfesse that it chiefly belógeth to inferior Magistrats to see a redresse in such disordres: and they the selues can not well deny it.

But as touching the comon and symple people, they thinke them selues vterly discharged, whither their Prince be godlie or vngodlye, wise or foolishhe, a preseruer of the comon welthe or ells a distroyer, all is one to them, they muste be obedient, because they are ignorant, and muste be led them selues, not meete to leade others. And because their doinges are counted tumultes and rebellion (except they be agreeable to the commandmentes, decrees, and proceedinges of their superior powers and Magistrats, and shal in doing the contrary be as rebells punished) therfore of all others (say they) we haue least to do, yea nothing at all with the doinges of our

*The vaine
excuse of
the comon
people.*

Rulers . Yf they rule well , we shall fare the better : if they be vngodly they haue the more to answere for their vngodlynesse . What haue we to do with their matters? Thus do all sortes of men from the highest to the louest slyppe their heades out of the coller : and as careles persones not passing which end goeth forward , geueth the brydle wholie to their Rulers till destruction remediles ouerflowe all.

To the intent therfore that this simplicitie, ignorāce, and subiection of the inferior people, do not altogether blynde them, and cause them (as hitherto it hath bene proued almost in all places and countries) to suffer them selues like brute beastes rather then reasonable creatures, to be led and drawen where so euer their Princes commandementes haue called : either to arme them selues agaynst Christ their Sauour in ouerthrowing the truthe of his Gospel to bringe in Antichriste and papistrie: or els to fyght agaynst their owne brethern the seruātes of God, to robbe them, expel them out of their one howses, possessions and countrie , to torment them and cruelly
put

put them to death: as thoghe the cōmandement of the Prince coulde make that lawfull, which God forbiddeth as detestable: as thoghe they being made instruments to their Princes in executing vngodly tyrannie, shulde not be partakers likewise with thé of Gods vengeance in the daye of his dreadfull visitatiō, whē nether their ignorāce can excuse them, nether cōmandement of kinge or Prince defende thé, but they workinge wickednesse with their Rulers shall drinke of the same cup with them also.

*Ignorance
can not ex-
cuse the
people.*

To the intent (I saie) that they shulde be no more so blynded, nor runne headlonge (as they do) to their owne destruction: I haue thought good moreover and besides that which hitherto hath bene spoken in general (wherof notwithstanding they might also gather what belongeth to them in their condition and estate) to shewe vnto them more especially what may be demanded of comon people by Gods worde, and what the people also may lawfully deny to do by the same worde of God. Which as it ought to be permitted and preached to all men in general: so

shulde it be the comon and onely rule wherby to frame and ordre all mens liues and doinges.

And to auoyde all incomodities that are accustomed to happen in all comon welthes, as wel vpon the Magistrats parte as of the people, there are two extremities: wherof bothe muste be warned. The first is, that the Magistrates permit not to their subiectes ouermuche libertie, least therby they fall in to contempte and subiection of their people: wherof folowethe for the moste parte, all kynde of dissolutnesse, ad carnall libertie, subuertiō of all good Lawes and ordres, alteration of common welthes and policies, contempt of God and man: and to be shorte, all thinges turned to disorder and confusion. The seconde apparteyneth on the other parte, to the people, which ought not to suffer all power and libertie to be taken from them, and therby to become brute beastes, with out iudgmente and reason, thinking all thinges lawfull, which their Rulers do with out exceptiō, commāde them, be they neuer so farre from reason or godlynesse: as thoghe they were

*Two extre-
mities to
be auoy-
ded.
To muche
libertie is
not to be
permitted
to the peo-
ple.*

*The liber-
tie of the
people.*

were not reasonable creatures, but brute beastes: as thoghe there were no difference betwixt bonde slaues, and free subiectes: and as thoghe they had no portiō or right at all in the cōtrie where they inhabite: but as they were altogether created of God to serue their kinges and gouernors like slaues, and not their kings & gouernors appoynted of God to preserue his people, wher of they are but a portion and members, albeit they occupie the cheif rōume ad office, not to bringe the rest of the members in cōtempte and bondage, but to comforte them, defende them, and norishe them as members of the same bodie.

And as the people may be assured by Gods worde that this libertie appartyeth to them, which becommeth members of one bodie and brethern, because the Lorde God him self (from whom kinges haue their auctoritie and power) calleth their subiectes and people their brethern, charging them in no case to lift them selues aboue them, but as brethern to rule in all humblenesse and loue ouer them: euenso, the people, if they suffer this right to be taken from them,

Deu. 17.
Subiectes
ought not to
suffer the
selues to be
made
slaves.

150 HOW TO OBEY

which God of his singuler fauour hath graunted. then are they an occasiō that their kiges and Rulers are turned to tyrantes, and cruel oppressors, according
 1 Sam 8 as Samuel promised the people of Israel shulde come vpon them, insomuche as they had refused his gouernement, who ruled ouer them, in all iustice, and humblenesse, and in such sorte as no man coulde charge him with any crime. And therfore the Scriptures pronounce that they reiected not Samuel, but God himself i whose feare he ruled. This (saith Samuel) shal be the Lawe of the kige, which shall rule ouer you. Your childré shall he take to serue in his chariot, and to be his horse men, and they shall runne before his chariot, and he shall constitute also Captayns of a thousand, and of five hundreth, and others to till his grownde, and to gather his harueste, to make weapons for warre, and harnessse for his chariots. Moreover, he shall take your daughters to make his anoyntments, to serue his kitchen, and to be his clothiers: besides this he shall take your fyeldes and your vineyardes, your best orchardes of oliues and geue to his seruauunts, and of your corne and vines

The desolation of a wicked kinge and tyrante.

shall he take the tenth, and geue them to his Eunuches, and seruantes: your seruantes also and maydes and the chif of your youthe and your asses, shall he take to do his worke. And of your cattell shall he take the tenth, and you shall become his seruantes: and you shall crye out that day in the sight of your kinge whom you haue chosen, and the Lorde God will not heare you that day: and why? By cause they had rather haue a kinge and Ruler of their owne apoyntment, then of the Lordes.

Wherfore to auoyde the daungers vpon both partes, it is more then necessarie that bothe be subiecte to that Rule, and with all diligent care, labour to reteyne it, wherby both maye learne their duetie, and be constrayned iustly to execute the same. For when the common people and subiectes haue so large libertie by the negligence of their Rulers, that customes and vnlawful vsages shall be preferred to Gods Lawes, and statutes, and that to maynteyne the same customes, they care nothing if all other good Lawes, either of God or man, do perishe: how is it possible

Both Magistrates and ciuils ought to obey Gods Lawes.

without daungerous tumultes, and rebellion, to brynge them to any good ordre and reformation, except there be some comon, and approued Lawe, which verie nature, and the feare of God will teach them to reuerence, and obeye? As for example: amongs other customes which maybtayne idlenes, and serue the greedy appetite of the bellie (which all men are loth to forgo) how harde a thinge

kinge Edwardes dayes that God should haue had his due honour sought the abolishment of all Saintes dayes.

were it to bryng them frome their Sanctes dayes? The abolishment wherof, godly king Edward in his tyme coulede not bryng to passe. So great was the number of Papistes in the Perlament house, which maiteyned those superstitiousedayes, some beaŕig the name of mé, ad some of womé, as cry big that to the creatures of God, which apperteyneth to him alone, for as muche as euery day is the Lordes worke, and oght to serue to his honour onely. They haue nowe in tyme of papistrice, dayes of Peter and Paule, Marie, and Iohn, withe the reste of the Apostles: they haue Georges daye, and katherines, Dunstons day the coniu-
rer, and Loye the smithe, with innumerable others, which maynteyne the idleness

All dayes are the Lordes and onely appertayne vnto him

nesse of them and of their seruauents *Salueth*
contrarie to the ordinaunce of God, ap- *days with*
poynting fix dayes for their trauell, and *the service*
the seuenth daye onely to reſte, and *appointed*
that to the honoring of our Lorde God. *unto them*

Also by what means may the peo- *ought by*
ple be drawen from the dayes of riote *Gods wo-*
and hanteking, which they terme frin- *de to be*
dly feasting and goodfelloweshipp: as *abolished.*

from Whitſontides dronkennes and sur- *How hap-*
fet, Midſomers ſhewes and vanities, *de a thing*
Chriſtmas riote and bawdry, Shroſte- *it is to al-*
twesdayes glottony, and Lents ſuperſti- *ter euil*
tious obseruations, excepte by some La *customes.*

we of greater importance, the rude peo-
ple be otherwise perſwaded? And what
other Lawes are there able to bringe
this to paſſe beſides the Lawes of God?
Wherein if they be not inſtructed, it is
impoſſible for any auctoritie or pow-
er to withholde them, with out great
daunger and tumultes from ſuch kin-
de of diſordres and vnlawfull custo-
mes.

Therefore if thou be a Ruler and co- *The mea-*
uete to haue the people obedient to *ne to bre-*
thee in Gods feare, this muſte be thy *ake euil*
- firſt and principall ſtudie to, procure *customes.*

that they may truly know God by the playne and diligent preaching of his worde, wherū if they be well instructed, there is no custome so longe continued, no idlenesse so longe vsed, no superstition so deeply rooted, which they will not gladly and peaceably for go at thy commandment: yea, there is no thing which is euill, that they can for shame standein: nor any good and lawfull demande, that they will deny thee. By these means onely shalt thou obtayne honour, maintayne thy right, winne the hartes of thy people, and haue them all obedient.

And as the Magistrates by this means, are sure to finde obedience, and escape all rebellion, tumultes and disorders amonges their subiectes: euen so is there no other rule for the subiectes to escape the idolatrie, tyrannie, and oppression of their superiors, then in re-
 teyning (as their chief possession) the self same Lawe and worde of God. Permitting rather all thinges wordlie to be taken from them, as landes, goodes, house, cōtrie, father, mother, wiffe, children, yea liſſe it self, then to be depri-
 ued

ued by any means of that heavenly treasure and precious perle, for the which they must sell althings. Wherof to be fullie perswaded, it is necessary to vnderstande what maner of people you are.

Mat. 13.

Yf you be the people of God, and vn-
fayned Christians, then muste ye also
knowe that the Lawe of God, and
Christe your Sauour, doth appertayne
vnto you: wherin, as without shame ad
condemnation ye may not be ignorāt:
euen so no power, commandment, or
threatninges, shulde cause you to de-
parte from it, wherin onely standethe
that comforte and saluation, which no
creature can restore agayne vnto you.

what trea-
sures God
hath com-
mitted to
the charge
of his
people.

The heathen which knewe not God
a right, but were idolatrrers, yet made
their religiō to haue the highest place in
their comon welthes: as Aristotle writ-
teth in his Politiques. In the name whe-
rof they might demande any thinge
of their kinges and Rulers, and they
durst not denye them: and might also
without offence deny all thinges whi-
ch their Rulers demaunded contrarie
to their religion. In so muche as this

prouerbe was comon amongest all, *vique ad Aras*: meaning that agaynst their religion (as they were perswaded) they were bownde to no persone: father, mother, frende, or gouernour: their loue ad obedience towardes the coulde stretch no further then to the Altars, that is, so farre as with obseruing their religion, they might lawfullye performe.

*In what
reuerence
we ought
to haue Gods
worde.*

Yf the Gentills then had their religion in such honour and reuerence that agaynst it (thoghe in dede it was meere superstition and idolatrie) they woulde acknowledge no obedience: in what estimation shulde Gods worde and the religion of our Sauour Iesus Christe be amongest vs that professe his Name, and are assured of his doctrine to be the vndouted trueth and power of God to saluacion of all beleuers? Yf the heathen kinges and Magistrates coulde compell their subiectes no farther then the Alters: shall any auctoritie or power compell vs farther then God, and his annoynted our chief kinge, Lorde ad Maister? Let it be counted shame to vs, that the ignorant Gentils shuld be founde more carefull and zelous in defending their

their superstition and manifeste idolatrie, then we are in mayntayning the true worship of God and his heavenly wisedome.

Yf we were Turkes, Sarafins, Jewes or papistes, which either knewe not God a right, or els denied his Sonne Iesus: it were no great maruell if we were led after the lustes of our vngodly Princes. For as our Maister teacheth, When the blynde leadeth the blynde, bothe fall in to the dicke. But if we will be taken for the people of God and his sonnes by adoption in Christ Iesus, then it beho-Mat. 18. ueth vs likewise to geue obediēce, principally to our Lorde and Maister, to our mightie God and moste louinge Father, as Malachi the Prophet exhorteth. The sonne reuerenceth the father, and theMala. 1. seruānt the maister: yf I be your Father (saith the Lorde) where is the honor that you geue me? Yf I be your Lorde and Maister where is my feare? Notinge vnto vs how it is in vayne to call him Father or Lorde, so long as we geue him not that honour and reuerence which he demandeth.

Also, if we will not be taken for

*Eph. 5.
1ohn. 12.* blynde and ignorante persones, then must we shewe forth this light by walking as becomethe the childre of light, as the Apostle requirethe indifferently of all Gods children with out exceptiō, or excuse either of guide or Ruler. For the blyndnesse of our guide, whither he be of the Cleargie or Laytie may be no excuse to vs, if in folowing him we fall and perishe: it is our owne faute, and we must beare our owne iudgment. For

Mat. 15. Christe hereof admonisheth vs: Let the a lone (saith he) for they are blind guides, and leaders of the blynd. And agayne, accordinge to their workes, see ye do not.

Mat. 23.

Yf thou hauynge sight, had appoynted to thee a blynde guide, wouldest thou folowe him into a daungerouse pit or deepe water, wherein both might perishe because he was thy guide? Then truly mightest thou be iudged of all men worse then either ox or asse, or any other vnreasonable beaste, whiche will not be driue in such places, as to their outwarde senses appeare daügerous.

Nature onely teacheth all creatures this, to flie frome those daungers that shulde

shulde hurte them: and to desier all thinges that do them good. And when God hath made this comon to all beastes, and inferior creatures, paynefully to seeke their preservation: hathe he denied the same to man, whome aboue all others he will haue preserved? For whose preservation chieflie he hath not onely created all thiges and prescribed his Lawes and commandements to prohibit murder, and every other thinge tendinge to his destruction: but also to shewe the abundance of his mercies, spared not his dearelye belouid Sonne, but gaue him to the cruell death of the Crosse, that man might haue full saluation, not onely here in this world, but euerlastingly in the worlde to come.

*Nature
teacheth
to flee hurt
ful thinges*

*God hath
created all
thinges for
mans
commoditie*

Wherfore, if he tender vs so muche, as to seeke by all meãs possible our liffe and preservation, then must it likewise followe, that he hath constitute no lawes, or ordinances to our destruction, so long as we shall be founde obedient vnto them. Then is there no power that ruleth accordinge to these lawes, which either can or will cōmande vs anie thinge, tendinge to our destruction. But if anie

Tell. 3.
Esa. 3.

so do by Gods permission because of our synnes, ad rebellion towards him (for which cause onelie he suffreth wicked Princes to be our Gouvernours) it is (deare brethren) to draw vs to repen-
taunce, and knowledge of our synnes, and not that we shulde forsake the Lawes of our God, and to contynue in our wonted rebellion, by yelding to the vngodlie commandments of wicked men.

CHAP. XII.

¶ How much the common people owe to God for his benefits receaued, what obedience he requireth, how farre they are charged, what things they haue promised, and how ignorance maye not excuse them.



ALL these thinges being well considered, it is an easie matter for all manner of subiectes to knowe what libertie belongeth vnto them, by the worde of God, whiche they maye lawfullie clayme, as their owne posselsiõ, and are likewise bounde at all tymes to practise: wherein also appeareth what thinges are prohibited vnto them, whiche

che they maye in no case exercise. Yf you therfore be Gods subiectes and people, and he your Lorde God and louinge Father, who is aboue all powers and Princes, and hath made no Lawes, but such as are for your preservation, and singuler comforte: then without all controuersie there maye be nothinge lawfull for you by anie commandment of man, whiche your Lorde God in anie case forbiddeth: and nothinge vnlawfull or forbidden to you whiche he commandeth, whither it appertayne to the firste Table or the Seconde. Which rule if ye obserue, you maye be assured to please God: likeas by doinge the contrarie, ye shall purchase his heauie wrath and indignation. For no mā can serue two Maisters at once: but he shall hate the one, and loue the other. And in hatinge your firste and chief Lorde to obeye and please man, behold your impietie is intolerable, prefarringe vile mā his creature, to the Almighty God and creator of all.

How muche we are bownde to his Maiestie, our owne conscience doth beare vs witnesse: whiche can not deny but
l.

*A rule for
all to obserue.*

Mat. 6.

that we haue receauid of him alone our
 liffe mouing and being, our wisedome
 strength, bewtie, riches, childre, and all thi
 ges that are good and profitable, in whose
 power we may do all thinges, and with out
 hi all fleshe is turned to dust and powder.

Pf. 1. 7. 17

*Moyſes charged his
 with no
 thinge that
 God had
 not com
 manded.*

Exod. 19.

Deu. 4. 10

Remember the example of the wor
 thie Captayne and Prince Moyſes, who
 God choſe to delyuer his people from
 Egypt, who would not charge the with
 anie thinge at any tyme whiche the Lor
 de his God had not commanded, euer
 more ſpeakinge on this wiſe, Theſe are
 the ſtatutes and preceptes of the Lorde:
 Thus ſayth the Lorde: and, Heare o
 Iſrael the voyce of the Lord, &c. In ſo
 muche, as he had this for his onlie ſhil
 de agaynſte the murmuring people: It is
 not agaynſt Aaron and me that ye mur
 mure but againſt the Lorde: which being
 choſen and appoynted of the Lorde, did
 onely execute his will and commande
 mentes. Yea, as for them ſelues they co
 feſſed that they were nothinge. As for vs
 (ſayde Moyſes) what are we? meaninge
 but earth and aſhes, the creaturs of God,
 nothinge differinge from others, ſauing
 for that auctoritie, wherunto they were
 called,

called, and the obediēce which they shew
 wed in executiōe not their owne willes,
 but the will and pleasure of God. And
 why? but because they knew they were
 the people of God with whō they were
 charged, and beinge his people, how it
 behoueth them to be ruled by no other
 Lawes and ordinances, then by such as
 God had geuen them.

Dent. 10

*Gods peo-
 ple must
 be gover-
 ned onely
 by Gods*

Lawes.

Exod. 19.

Wherefore if Moyſes and Aaron, Gods
 electe and chosen seruants had no more
 power ouer the people then his expresse
 comandement permit, and that the peo-
 ple so far and no farther were bound to
 obeye them: how can we assure our sel-
 ues that we offende not Gods Maiestie,
 whose people we woulde be called, whē
 witheout his worde, yea cōtrary to his
 expresse cōmandemēt we satisfie the re-
 questes and statutes of vngodly rulers?

For as Moyſes coulde cōmande nothi-
 ge but frō the mouthe of the Lorde: so
 coulde the people obey nothing but
 that whiche proceeded from his mou-
 the also: as well because they were his
 people, as for that they had sōpromised
 with one voyce and consent before God
 and Moyſes, whē the Lorde commanded

him to say on this wise to the people. You haue scene what I haue done to the Egyptians, and how I haue caried you vpon the winges of Egels, and led you forth to me. Yf therefore ye will diligently heare my voice, and obserue my commandement, you shalbe my propre people before all nations: For myne is the earthe. And you shalbe vnto me a kingly Priesthod, and an holy people. Whiche wordes when Moses had pronounced before the whole people, they all

*The people
promiss to
God and
Moses.* together with one accord, answered: Whatsoeuer the Lorde shall speake, that will we do. And Moyfes praised them (or God rather by moyfes) sayinge, They did well in so answering. And therfore

Deu. 18. promised to rayse them vp a Prophet like to him, &c. And this was the covenant onely that God made with them before he gaue them the Lawe in wrytinge, and the promes that they made to obserue the same Lawe, that they might thorby be his deare and chosen people.

This example ought neuer to departe from the eyes of all such as are, or would be Gods people. Wherin as
in a

in a most clere glasse it dothe appeare how they are bownd to God, what God requireth of them, and what they haue promised to him. For as the Lorde God required nothinge of the Israelits, but that whiche was their duction to do, and he by his excedinge benefits in delyueringe them from their enemies had well deserued: euen so he byndeth the to nothinge, but to obeye him. Nether did they promisse anie farther, saynge: We will do all thinges (not what Moyses or Aaron or anie other after them shall of them selues commande) but whatsoeuer our Lorde God shall speake, that will we do. More then this God required not, nether were they bownde any farther but to the Lawes of God onely, whiche they promised for them and their posteritie to obserue. And God for that cause blessed them above all nations, with his vnspeakable benefits.

So are we no lesse bownde to obeye the self same God of Israel, whom we also professe in Christe Iesu our Moyses and Captayne, by whom we are not onely delyuered from bodely seruitude,

*All christi-
ans are no
lesse bounde
to obey
God and
his Law-
es, then
were the
Israelits.*

but from the moſte vile and dangerous
bondage of Satan through ſynne our
ſpirituali enemye. To this worthieſt de-
lyuerer alſo haue we in Baptiſme pro-
miſed no leſe, yea, muche more obe-
dience: becauſe of the more abundan-
ce of graces, which by him we haue re-
ceaued. And beſides this are moſte ſtra-
ightly charged ſo to do. Not by the voy-
ce of anie earthly creature, but by the
mouth of God the Father ſpeakinge frō
the heauens: This is my dearly belo-
ued Sonne, in whom I am delited, heare
him: whoſe fidelitie alſo no leſſe paſſed
the faithfullneſſe of Moyſes, then did
his honor and dignitie being the Sonne
of God, and promyſed Sauour, doing
nothing at all, nor teaching any thing
which his heuenly Father had not ap-
poynted him to do and to teache.

Mat. 4.17

Wherefore, as the Iewes had the Lawe
of God and his commandementes for a
ſufficient diſcharge agaynſt all contra-
rie commandementes, of what auctori-
tie ſo euer they were, being no farther
bownde to any creature the the ſelf ſa-
me Lawes of God approued: euen ſo, all
ſuch as beare the Name of Chriſt and
woulde be taken for the people of God,

thoghe they be of the basest and loweste state of subiectes, are no farther bound to any Prince or superior power, nor to their commandementes, then the commandement of the chief kinge and Lorde doth approue and permitte, nor then their promise agayne to him doth require.

The commandement of Princes can not bind vs contrary to Gods worde.

Nether may it be a sufficient discharge for thee to alleadge ignorāce, because thou art a subiecte, and therefore hast nothing to do, to inquire of the doinges or to examyne the commandementes of thy superiors or Rulers, but wilt say with the multitude, If they commaunde well thou art obedient, if otherwise thou art excused in doing as thou art commanded, and they onely haue to answer to God by who thou art thus charged. Desceau not thy self (deare brother) For as well art thou charged by Gods worde to knowe what they commande thee, and not to do it except it be lawfull, as they are charged by their office to will nothing of thee, which Gods worde approueth not. For as they in commanding and doing euill, shall not escape Gods heauy wrath and iudgements: no more shalt thou, being made an iustrument of

The wrongd ly opinion of the common people.

As well the obeyance of wickednes as the commandmentes shal be punished.

their impietie and vngodlynesse. Therefore to be ignorant in these thinges, although thou be a subiecte, is to contemne the commandement of God, and to neglecte thine owne saluation: for as muche as God hath charged thee beinge one of his people, with the same Lawes (the Ceremonies except) wherwith he charged his people Israel before, and willith thee no lesse to knowe his preceptes, and to obeye them, then he willed the Isralites. Of them he required to haue his Lawes wrytē vpon their dores and postes, to instructe their children in the same, to talke of them sitting at home, and when they walked in the waye, when they went to bed, and whē they shuld rise. But to thee besides all this, God hath sent a more shining light, our Sauour Iesus Christe: which euery man may clerely beholde, excepte he be wilfully blyndewith the stubberne Iewes. He is the light that shine- the in darknesse, and lightneth euery man that commeth in to this worlde. He hath taken away the shaddoues and Ceremōies of the Lawe, that thou mayst clerely beholde the will of his Father.

He

Deu. 6. 11

why the
Christians
ought grea-
ter obedi-
ence to Go-
ds worde
thē did the
Iewes.
Ioh. 1.

He hath vncouered Moyses face, to the intent thou mayst fully consider the secrets of God. For these are the dayes wherof the Prophet Ioel spake, when all shulde be Prophets, and see visions. And it shal come to passe in the latter dayes (saith God) that I wil powre furth my Spirite vpon all fleshe, and your sonnes and daughters shall prophesie, your young men shall see visions, and your auntients shall dreame dreames. And moreover vpon my seruauntes and handemaydes in those dayes, will I powre my Spirite, and they shall prophesie. Which prophesie. S. Peter, asfirmeth to be fulfilled in the kingdome of Christe, where all thinges are as playne and euident to all sortes of men and women, which professe Christe vnfeynedly, as before his tyme they were to the Prophets themselves, or to such as God appeared vnto in dreames or visions.

And therefore, if ignorance of Gods Lawes coulde not excuse the Iewes before Christes commyng, which were continually subiecte to the punishment of God for their transgressions (thogh many thinges were obscure as in shadowes

Exod 34.

2. Cor 3.

Ioel 2.

Esaï 44.

Act. 2.

Act. 2.

and figures: how muche lesse cā it excuse any mā now in so great lyght of the Gospel? Seing then thou knowest thy self bound to obeye thy Lorde God aboue all others, because of the inestimable benefits thou hast receaued of him in Christe Iesus, and because he requirerh the same of thee, and thou hast also promised no lesse to him in thy baptisme and profession: and last of all in that thou canest not pretende ignorance in such knowledge, and shyninge brightnesse, nor yet escape Gods vengeance, which he with out respecte of persones wil powre indifferently vpon all transgressors, be they superior powers, or inferior subiectes. It is thy parte then, beīg a subiecte, to learne this lesson of the Apostles (whē so euer thou shuldest be constraigned, by commandement or force of tyrantes to do euill) That God must be obeyed before man. Which vnto thee will be as sufficiēt a defence and buckler in all assaultes and daungers, as it is to all other sortes of men in auctoritie and office: as was before declared.

Art thou then, being a subiecte commaunded to worshipp stockes and stones which

*Both he
and lowe
must learn
this lesson
of the Apo
stles.*

which this day to our shame are ere-
 cted agayne in Englande? Beholde thou *Idols for*
 hast Gods commandement for thy de- *the true*
 fence: Thou shalt commit no idolatrie, *God.*
 nor make to thy self any grauen image *Exod. 20.*
 &c. Art thou charged to be at the idola- *Deu. 5.*
 trous Masse, wherein Christe thy Lorde
 is blasphemed? Beholde, he hath geuen *The abo-*
 thee an other charge: that is, to celebra- *minable*
 te his Supper, according as he left in ex- *masse for*
 ample, sayng: Do you this, that is, which *the holy*
 ye seme do, and not which the powers of *Supper of*
 the worlde, or the pestilent papistes com- *the Lorde.*
 mande. Also do it (saith Christe) in re- *Mat. 26*
 membrance of me, and not of your frin- *Cop. n. for*
 des alyne or departed, as teache the Pa- *betwixt*
 pistles. For none of the died for you. Mo- *the masse*
 re ouer do it to shewe forth the deathe *and the*
 of Christe, til his coming, as witnesseth *Lordes So*
 the Apostle: and not to make a new sa- *ppr.*
 crifice for synne, as the Papists blasphe- *1. Cor. 11*
 mously both reache and preache. Art
 thou commanded by men to disho-
 nour the Sabbath day in worship- *How the*
 ping of Sainctes and abstayning v- *Sabbath*
 pon their dayes and euens from thy *is abused.*
 lawfull busines? Beholde, God, thy
 Lorde chargeth thee no further then
 onely with his daye of reste, saying:

To swear
by Saints
is contrarie
to Gods
worde.
Deut. 6. 10
Ioh. 23.
Esa. 45.

See thou keepe holie the Sabbath of the Lorde thy God: and not of Peter, Paule, Marie, Iames or Iohn. Art thou commāded to swear in the name of Marie and all the Saints in heauen? (which is the papistical othe) Beholde, the Lorde saith, Thou shalt onely swear in the Name of thy Lorde and God. Art thou commanded not onely to take the Name of the Lorde in vayne, but also to forswere thy self moste shamefully agaynst Gods glorious Maiestie, and the honor of our Sauour Christe? (as all they haue done which lately haue sworne to acknowledge Antichriste the bloudy butcher of Rome to be their head and gouernour) Beholde, The Lorde will not suffer his house vnpunished that taketh his Name in vayne: muche lesse such periured and forsworn wretches. Art thou commanded to persecute thy parentes and frendes, charged not to succour them in their necessitie, because they professe the doctrine of saluation? Art thou forbidden lawfull marriage, because thou art a minister of Gods worde, and permitted to lyue in all kinde of filthie vncleennesse, as do the Sodomiticall Priests

les, Mōkes, Freers, Nōnes, Cardinales,
Deanes, Archdeacons, and all other o-
ther orders of Satan: beholde such do-
the the Lorde God as most abominable
of all other, cōmāde to be put to death.

Leu. 24.

To be shorte, when they contra-
rie to their othe and profession, com-
mande thee to receue Antichriste, the
beastlie Bishoppe of Rome, with all his
filthie dregges of damnation: to burne
the worde of God and the faithfull in-
terpreters and professors of the same: to
forgo the comfortable preaching of
the Gospel, and reading of the Scriptu-
res: to persecute Chritte in his mēbers:
to ayde the enemies with thy goods and
bodie agaynst the deare childré of God:
to fight in other countries with out any
iuste cause or occasion, and to suffer
thy wiffe, children, kinssfolkes and coun-
tryemen to be moste cruelly spoyled,
oppressed and murdered for want of
thy defence at home (as they most sham-
fully haue done of late, which at the cō-
mandement of that cruell tyrāt, prepa-
red them selues to fight agaynst the
Frēche kinge, and their owne brethern
the Skottes, whiles the Spaniards put

*The sume
of Antichri-
sts doctrine*

*Unlawful
warres.*

*Obtami-
table mi-
serie.*

them selues in a redineffe to entre the Realme and make a generall spoyle and pray of all.

These thinges and many such like are playnly forbidden you by the manifest worde of God: and therefore to do them for feare or pleasure of anie Prince or power, is playne disobedience and rebellion agaynst the Almightye. And contrarie wise, to answere in this case, and to do as the Apostles haue taught, that is, to obeye God rather then man, is the onely waye to discharge your cōsciences, to do your dueties, and to please God: no more to be made by ignorance the instrumentes of his fworn enemies (what title so euer they beare) to subuerte Gods glorie, oppresse your brethern, and distroye your cōtrie: but repenting your former ignorance and impietie, to be made instrumentes of the contrarie to the vttermost of your power, least you be taken in your synne, and preuented with the bitter cup of Gods indignatiō, alreadye prepared for the workers of iniquitie, and all such, as are ayeders, and partakers with them, when nether power can defend the superiors, nor their com-

mandmentes, excuse the subiectes.

CHAP. XIII.

The redinesse of the people to defende idolatrie, superstition, and earthly commodities: and their stoutnesse in maintaining the contrarie. How they are charged to see the Lawes of God kept, and the transgression of the same punished, if their rulers do neglecte them. And that they may lawfully punish their Magistrates as private persons transgressing the Lordes precepts.

BVt what remedie? (saye you) we being but subiectes with out power, and wisedome cannot helpe it. The more pyttie deare Councitmen, that you haue so stoutly or rather stubber- nely shewed your willes and power in the dayes of Godly kynge Edwarde the VI. your late Prince and gouernour, and the zelous seruant of God: who sought to rule you in Gods feare, and vnder whom you had the comfortable worde of God, and were deliuered from the Romishe Antichrist, and from all superstition, for the most parte, hauing your Realme free from strangers, and quiete from all enimies, enioying your goods and freinds in peace with out all force.

*Rebellion
against the
lawful go-
uernement
of godly
kynge Ed-
warde and
obedience
to the vi-
cious re-
bellion of
wicked
Marie.*

imprisoning, reuiling, banishing, or murdering) It is to be lamented (I saye) that then receauing all these blessings of God, by the means of so worthie a Prince, ye were able to conspire, rise and rebell with the daunger of bodies, goods and soules, agaynst your godlie and lawfull kinge: and that chiefly to defende the deuillish Masse, and all the puddels of poperie with the Caterpillers and rable of all vncleane spirites, as Cardinalls, Bishoppes, Pricstes, Monkes, Freers, Nonnes &c. And now in these matters wherin consisteth the glorie of God, the preservation of your owne liues, and defence of your countrie you are without all will, power and helpe.

Rev. 16.

Now fare
manyngel
ment disse
with from
Gods.

To restore Antichrist agayne, whom
ons God had banished to all your com-
fortes, you were not ashamed to terme
it obedience, and to counte your selues
therin no rebels, but lawfull resisters:
but to defende Christe and his comfort-
able Gospell (which then you had in
possession) that are you perswaded to be
open rebellion. To arme your selues a-
gaynst your superiors, to defend your
comons

cōmons and earthly commodities with holden from you, by the greedy desier of new vpstarte gentlemen, how willing and redie haue you shewed your selues? But to holde and reteyne your spiritual possession not promised onely, but geuen in to your handes, you are moſte ſlowe without all hope and courage. Shall not this be to your iuſte condemnation? When God calleth you to a rekening, what cā you haue to anſwere?

*Worldly
commodities
preferred
to spiritu-
al benefites*

Are ye any better then the Gergezites, which deſiered Chriſte to departe from them becauſe they loſte their hogges and ſwyne? yea, ye are worſe then they were by muche, becauſe ye haue profeſſed Chriſte and receaued him and his doctrine, and with him vnſpeakable benefytes and treaſors. And yet notwithstanding haue not onely deſiered him to departe from amongeſt you as they did: but layde violent handes vpon him, perſecuting him with ſword, baniſhmēt, fire, and cruell death, as thogh he had bene your mortal enemy. O ingratitude intolerable! Chriſte your mercifull Lorde (who deſtroyed nothinge of yours, but preſerued and increaſed, euen your

Mat 9.

swine & hogges, & all other beastes & cattell in great abundance) you haue despiced and vtterly denied, to haue Antichriste to be your Lorde & gouernour, & with hī all filthie swine, wilde beares, wolues, bores, tygers, and lyons to deuoure, destroye, & ouerthrowe all thinges: not your fieldes & pastures onely: but villages, Townes, Cities, and Castels, yea your selues, your wyues, and children, and what so euer you counte moste precious.

Wel, the day of the Lorde will come, when you shal fele what it is to fight for your Masse, and to betraye the Gospell, to rise and rebell agaynste your lawfull Price, & to obeye & defende a bastard, and open enemy to God, an vtter destruction of the whole realme: to murder and banishe your naturall countrymen & louing brethern, to honor & receaue strangers Gods expresse aduersaries: a cruell people, a proude nation: a people of a farre and of a strange language, whose tongue ye shall not vnderstande, an impudent nation, & hard harted people, without all pitie and mercie, which nether will be moued with the lamentable voyce of the mothers, nor shewe

Baruch . 4.
Ieremi . 5.
Deut . 28.

anie compassion for the pittifull crye
of their sucklinges and infantes. And
whi? because ye haue chose to obeye vi-
le man, yea a raginge and madde womā,
rather then the almightie and mercifull
God. Repent, repent, ô ye people of En-
gland, for your destruction is at hande.
For sake with spede the vnlawfull obedi-
ēce of fleshe and bloude, and learne to ge-
ue honor i tyme to the liuīg Lorde, that
he maye staye his hāde, and drawe to him
agayne his stretched out arme, that you
may fynde mercie, and that the bothom
of your cupp be not turned vpwarde.

*A Godly
and moste
necessarie
admonitiō*

Alas saye you, what is this we heare?
Be not the people, of them selues as she
epe without a pastor? If the Magistrates
and other officers cōtemne their ducie
in defending Gods glorie and the Lawes
cōmitted to their charge, lieth it in our
power to remedie it? Shall we that are
subiectes take the sworde in our hādes?
It is in dede as you say, a great discoura-
ging to the people whē they are not flir-
red vp to godlynesse by the good exāple
of all sortes of Superiors, Magistrates
and officers in the faithfull executiōg of
their office: and so muche more whē they

*The vaine
excuses of
the people.*

are not defended by them in their right and title, as wel concerning religion, as the freedome of their naturall coutrie: but moſte of all when they, which ſhould be ther guydes ad Capitayns, are become inſtrumetes to inforce them to wicked impietie. Neuertheles, all this can be no excuſe for you, ſeing, that euil doinges of others, whether they be Lordes, Dukes, Barôs, knights or any inferior officers, may not excuſe you in euil. And thoghe you had no man of power vpon your parte: yet, it is a ſufficient aſſurance for you, to haue the warrât of Godds worde vpon your ſide, and God him ſelf to be your Capitayne who willethe not onely the Magiſtrates ad officers to roote out euil from amongſt them, be it, idolatrie, blaſphemie or open iniurie, but the whole multitude are therwith charged alſo, to who a portiô of the ſworde of iuſtice is cômited, to execute the iudgementes which the Magiſtrates lawfully commande. And therefore if the Magiſtrates would whollye deſpice and betraye the iuſtice and Lawes of God, you which are ſubiectes with them ſhall be condemned except you

Deu. 4.5

6.

1. Chro.

29.

you mayntayne and defend the same Lawes agaynst them,ād all others to the vttermoste of your powers,that is, with all your strēgth,with all your harte and with all your soule , for this hath God required of you,ād this haue you promised vnto him not vnder cōdition (if the Rulers will)but without allexceptiōs to do what so euey your Lorde and God shall commande you. Exod. 17

As touching idolatrie, it is worthie to be considered what Moyfes wryteth, or rather the Spirite of God by hī, how the Lorde in that place chargeth the whole people to stone to death without mercy the false Prophet or dreamer,when anie shulde rise vp amongst thē,yea thoghe the thinges came to passe which he before spake, if that therby he sought to perswade thē or drawe thē to idolatrie. And also howe he suffred such amongst his people to try ād proue thē, whether they woulde loue him with all their harte and with all their soule, meaning(as euey mā may well perceauē)that if they shulde yelde for all their signes ād wonders to idolatrie, ād not punishē such false Prophetes and dreamers as Deut. 13.

God had rayfed vp: that thē they loued him not, yea that they had playnly forsaken and denied him, for that he commanded expressely that euerie such Prophet shuld be put to death, and therfore chargeth to take the euill frō amongst them. Which commandemēt as it is not geuen onely to the Rulers and Gouvernours (thoghe I confesse it chieflie apperteyneth to their office to see it executed, for which cause they are made Rulers) but also is comon to all the people, who are likewise bownde to the obseruation of the same: euenso is the punishment appoynted of God, belonging to allmaner of persons without exception, being found transgressors. For the Lorde is a iust punisher, with whom there is no respecte of persons, who willeth his people to be like him in their iudgemētes. In iudgemēte (saith the Lorde) committe no vnrighteousnes, nether respect the face of the poore, nether be you a frayde at the cōtenaūce of the mightie, but iudge vprightly to your neighbour.

Ecclesi 35.

Dent. 10.

Leui. 19.

Dent. 13.

Moreouer that euery persone both high and lowe is charged of God with this Lawe, and none freed from the punishmēt, it is euident in the same Chapter

following: Where God doth not permit
 somuche as priuie whispering in thy
 care, tending to idolatrie, vnpunished,
 no not of thy dearest frende or kinsma,
 sayng: Yf thine owne naturall brother, *what was*
 sonne, daughter, or the wyffe of thine *le we ought*
 owne bosome, or thy neighbour whom *to God in*
 thou loueste as thine owne liffe, secreat- *punishinge*
 ly prouoke thee to idolatrie, to serue *idolaters.*
 strange Gods, either farre or neare, geue
 not place to him, nether heare him, ne-
 ther let thine eye haue pitie vpo hi, ne-
 ther shalt thou pardō him, or hide him,
 but shalt vtterly sleigh hi: thy hande shall
 first be vpon such a one to kill him, and
 then the handes of all the people &c.

The like commandement is also ge-
 uen in the 17. and 18. Chap. of the same
 booke, charging all the people of God in
 generall, to see idolatrie punished with-
 out mercie, and that in all persones.
 Wherefore we may moste certaynely
 conclude, that if the Rulers and Magi-
 strates in this case, woulde not execu-
 te the Lawes of God where with they
 are so straightly charged, that then the
 people are not discharged, excep-
 te they put it in execution to take

*As al per-
sones ought
to obey
Gods La-
wes, so ought
they to
be punish-
ed if they
transgresse
them.*

*1. King.
14. 21.*

Numb. 25.

the euil from amongst them, to whom it also belongeth. Next, that no persone is exempted by any Lawe of God from this punishment, be he kinge, Quene or Emperour, that is, either openly or priuely knowne to be an idolatrer be he neuer so neare or deare vnto vs, he must dye the death. For God hath not placed them aboue others to transgresse his Lawes as they liste, but to be subiecte vnto them as well as others, ouer whom they gouerne. And if they be subiecte vnto his Lawes, they muste be subiect to the punishment also, when they be fownd disobedient transgressors: yea, so muche the more as their example is more dangerous. For looke what wickednesse reigneth in the Magistrates, the subiectes comonly take encouragement therby to imitate the same, as we see in the examples of Ieroboam. Achab and wicked Manasses, who being suffred in the beginninge to commit idolatrie, and to erecte idoles, made the same likewise lausfull to all their subiectes. For the same cause God commâded Moyse to hâge vp all the capitaynes and heads of the people, for that by their example they made the people idolatrer also: he

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had no respect to their auctoritie, because they were Rulers, but so muche the rather woulde he haue them so sharplie punished, that is, hanged agaynst the sunne without mercy: which iudgement, thoghe it was done at Gods commandment firste, and after at Moyse, yet were the people executors of the same, and all did vnderstand that it was iuste: and not for that tyme onely, but to be a perpetuall example for euer, ad a sure admonition of their duetie in the like defectiō from God, to hāge vp such Rulers as shulde drawe them frō him.

And thoghe it appeare at the firste sight a great disordre, that the people shulde take vnto them the punishment of transgression, yet, when the Magistrates and other officers cease to do their duetie, they are as it were, without officers, yea, worse then if they had none at all, and then God geueth the sworde in to the peoples hande, and he him self is become immediatly their head (Yf they will seeke the accomplishment of his Lawes) and hath promised to defende them and blesse them.

Leui. 26.

And althogh the rebellion of the *Deu 27.30*

people, their ingratitude and contempte of Godes Lawes hath bene such at all tymes, that it is a rare thinge to shewe their duetie in this behalf, by anye exāple: yet is there one facte of the Israelites worthie memorie, ad appertaynig, to this purpose, whiche is written in the booke of the Iudges, at what tyme they had no lawfull Magistrate in all Israell. Who notwithstandinge rose vp whollie together agaynst the Tribe of Beniamin in Gabaa (because of that shamefull vilanie, which the sonnes of Belial had done to the Leuites wiffe) and sayed or agreed amongst them selues, that none shuld departe to their houses or tentes, before they were reuenged of their owne brethern the Beniamites, to slea those detestable persons, which had so shamefully abused the Leuites wiffe, albeit she was an harlot, and they without aguide or Capitayne: not knowing when they came to the felde who shulde be their gouernour to leade the, and geue the onfet, before they had consulted with God, who appoynted vnto them Iuda. Here do we see the eleuen

Tribes

*The comō
people wi-
sh out a Go-
uernour
prepare
the selues
to warre.*

Tribes, to whome the Leuite made his complaynt, in sendinge to euery Tribe a portion of his wisse, did not excuse them selues to shew iustice, bicause they wanted a lawfull Magistrate to gouerne them, nor thought them selues discharged for that they were as sheepe without a pastor: except they did thus arme them selues againste the sonnes of Belial the vngodly Beniamites to see the Iudgements of God executed accordinge to his Law (and as they saide them selues) to cut of the euil frō amongest, then demādinge in the end the wicked mé that had cōmitted that vilanie.

But you wil say: It is an other matter for the people to enterprice such an acte being without a Ruler, and when they haue a Ruler appoynted vnto them, without whom they may do nothing. To this I answered before, that it is all one to be without a Ruler, and to haue such as will not rule in Gods feare. Yea it is much better to be deslitut altogether, then to haue a tyrant and murtherer. For then are they nomore publik persons, contemning their pu-

blik auctoritie in vsinge it agaynst the Lawes, but are to be taken of all men, as priuate persones, and so examyned and punished. Neuer the lesse, to the intent ye may vnderstande, that the gouernour ought not to take away all right from the people, nether discharge the vtterly, from the execution of iustice: let vs consider a like example of the peoples zeale vnder the worthie Capitayne Iosua, who when they but harde that the Sonnes of Ruben, the Sonnes of

Iosua. 22.

The people Gad, and the half Tribe of Manasses,
assemble in had erected vp an Altar in their portio,
Gods cause, which God had geuen them beyonde Iordane, thinking that they had so done, to haue sacrificed thereon, and so to haue fallen from God: assembled them selues together wholly, agaynst the Rubenytes, Gaddites and half Tribe of Manasses to reuenge that defection from God (as they tooke it) thoghe afterwarde they proued it to be nothing so. Which facte, as it declared an earnest true zeale in the people for the defence of Gods glorye, and his religion: so Iosua their Capitayne, nether did nor
 ought

ought to haue reprobued them: yea, happie might Iosua thinke him self, that had his people so readie to mayntayne of their owne accorde the Lawes of God, whiche before in the dayes of Moyfes were so stubburne and rebellious. And if this redinesse was commendable, hauing a worthie Magistrat and godly Capitayne: how necessary is it to be vsed amongst the people when they haue vngodly and wicked Princes, who seke by all means to drawe them rather from the Lawe of God, then to incourage them to mayntayne the same? Wherefore this zeale to defend Gods Lawes and preceptes, wherewith all sortes of men are charged, it is not onely prayse worthie in all, but requyred of all, not onely in abstayninge from the transgression of the sayed Lawes, but to see the iudgemētes thereof executed vpon all maner of persones with out exception. And that if it be not done by the consent and ayed of the Superiours, it is lawfull for the people, yea it is their duetic to do it thē selues, as well vpon their owne rulers and Ma-

giltrat, as vpon other of their bretherē,
 hauing the worde of God for their war-
 rant, to which all are subiecte, and by
 the same charged to cast forth the all e-
 uill from them, and to cut of euery rot-
 ten membre, for feare of infecting the
 whole body, how deare or pretious so
 euer it be. If death be deserued, death:
 if other punishmētes, to see they be ex-
 ecuted in all.

Rom. 13.

For this cause haue you promised
 obedience to your Superiors, that they
 might herein helpe you: and for the
 same intent haue they taken it vpon
 them. If they will so do, and keepe
 promise with you accordinge to their
 office, then do you owe vnto them all
 humble obedience: If not, you are dis-
 charged, and no obedience belongeth
 to them: because they are not obedient
 to God, nor be his ministers to punish
 the euell, and to defend the good. And
 therfore your studie in this case, oght
 to be, to seeke how you may dispose
 and punish according to the Lawes,
 such rebells agaynst God, and oppres-
 sers of your selues and your countrie:
 and not how to please them, obeye
 them,

them, and flatter them as you do in their impietie. Which is not the waye to obtrayne peace, and quietnesse, but to fall in to the handes of the allmightie God, and to be subiecte to his fearefull plagues and punishmentes.

CHAP. XIII.

This is no doctrine of Rebellion, but the onely doctrine of peace and means to enjoye quietlie the comfortable blessings of God, which ought not to be wished for onely of the people, but carefully sought for also.



And althoghe this seeme a strange doctrine, perrelous, and to moue sedition amogest the people, and to take from the lawfull Rulers all due obedience: yet whoso will consider the matter a right, shall finde it sounde and true doctrine, and the onely doctrine of godly peace and quietnesse, and means to auoyde all strief and rebellion, by whiche onely Superiors shall rule in the feare of God,

and subiectes reuerently obeye them without grudging or murmuring. For is there anie lawes more parfit then are the Lawes of God? Or did anie mā better know the nature of man, then he which created man? Or anie more desierous to keepe them in his feare, and true obedience, then God him self, who chose them for his people? Then who is so mad and impudēt, to thinke that peace and quietnesse can be amongst anie people or nation, by obseruing the Lawes of wicked men, rather then in reteyning the wholsome Lawes of God? That mā which is not able to rule him selfe, can better gouerne his subiectes and defende them, than God may his people? That the people shall rather enioye all blessings of God, in yelding to the wickednesse of the vngodlie Rulers, then to see them straightlie punished for transgressions of the comfortable Lawes of the almighty? For after that God had once geuen his Lawes to his people, he shewed them playnlie by Moyse that he required nothing els of them, but to feare him and to walke in his wayes, to loue him, and serue him with all their harte and

*God which
made man
knoweth
best what
Lawes are
moste expedient for
his preservation.*

Deut. 10.

and to keepe his preceptes and statutes,
 which he commanded them that day. And
 why? bycause (saith the Moyses) he is the
 God of Gods, the Lorde of Lordes, the
 greates mightie and dreadful God, whi-
 che hath no respecte of persones, nor ta-
 keth anie rewardes. And this fructe
 shall you be suer of in keepinge his La-
 wes. He wilbe your prayse, and your God: *Deut. 4.*
 that is (as in an other place the same
 Moyses writeth) He will make you a wise
 people, a mightie Nation, praysed and
 comended of all Natiōs, which shall saye,
 This is onlie a wise people, and a people
 of vnderstandinge and mightie. For what
 people is so great, whiche hath their God
 so friendly and familiar with them, as
 the Lorde our God is in all thinges that
 we call to him for? For whiles we obey
 his Lawes, and suffer them in no case, and
 in no persone to be transgressed and left
 vnpunished (to the vttermoste of our po-
 wer) we are assured that the blessings
 which God after promised, shalbe pow-
 red vpo vs: that is to be blessed at home *Deut. 28.*
 and a brode, in the frute of our wombe,
 of our lande, of our beastes and cattell.
 And the Lorde will make our enemies

which rise agaynst vs to fall before vs, to entre in one waye agaynst vs, and to flee by seuen wayes afore vs. And all the people of the earthe shall see that the Name of the Lorde is called vpon amongst vs, and shall be afrayde of vs.

Yt is then no newe doctrine which God so longe ago taught to the Israelites, nor no rashe or perelous doctrine wherby they are onely made wise, and moste strongly defended. Nether yet dothe it minister occasion of rebellion, without which there can be no godlie peace or quietnesse, as your experience in Englande hath all readie (as I suppose) sufficiently taught you: who haue felt rather hellike tormentes, and shamefull confusion, since ye permitted the wilde bores to caste downe the hedge of the Lordes vinyarde, that is, his Lawes and preceptes, then anie manner of godly peace, either in consciences or bodies: which miserie shall haue no end before you reclayme with a vehement zeale and loue, your right title and possession of Gods Lawes, which
you

*Let your
owne con-
sciēces be
Iudges in
this behalfe*

you haue moste vnthankfully geuen ouer and neglected.

Yf the true zele of Gods people had bene in you when poperie began to be preached in the place of the Gospell, when the Masse was reduced in place of the Lorde's supper, and that by the ignorant Papists and malicious shauelyngs, when Antichrist was restored to displace Christ: coulde ye haue suffered this vnponished? Or if you had punished it as you were then charged by Gods Lawes and mans, durste they haue proceeded to such impietie? If you had required the Magistrates to rule you in Gods feare and not in tyrannie, and that you woulde reuerence them as Gods ministers so rulating you, otherwise, not to acknowledg them but as his enemies, and so to take them: durst either that Iesabel so ragingly haue trode Gods worde the Gospell of Christ our Sauour as a polluted sowe vnder her feete, either els so rashely destroyde her fathers and brothers Lawes before her? Durste she without all shame so openly and vnfaithfully haue broken promise to them (whiche

The contempt of Gods worde is the dore to all licentious wickednes.

to their owne sorrow, and all others this day) were her chief promoters? Assure your selfs no. If you had required all Massemongers, and false Preachers to haue bene punished with deathe (as is appoynted by Gods worde for such blasphemers and idolatrers, and if they to whom it apperteyned, had denyed, your selues would haue seen it performed at all tymes, and in all places) then shuld you haue shewed that zeale of God, which was comended in Phinees, destroyinge the adulterers: and in the Israelites againste the Beniamites, as before is noted. Ye then had not the Priestes of Baal so swarmed abroad, nor the seruantes of God haue bene in such abundāce murdered. But great was our synnes before, that this deserued: and colde was our zeale to Godwardes after, that this shame haue suffred: and grosse is our blynd dulnes, whiche wil not yet see nor seeke to remedie it.

what rules are to be observed in resisting the superior powers

Neuerthelesse in all these enterprises you muste be certaine and sure of this one thinge, that vnder the name of Religion and pretence to promote Gods glorie, you seeke not either your priuate

te gaynes or promotiō, as did all the carnall Gospelers, and such as would be cōted the chief pillers and mainteyners of the same in tymes past amongst you. And therfore vnder the cloke of Christ, seeking the worlde, when Christ seemed to haue the vpper hande: are now returned to their oldemaister Antichriste, to be his hired souldiars, and to fight vnder his banner agaynst Christ and his seruantes, by whom they were firste promoted. Which treason God is prepared all redie to reuenge, to pluck from them his fethers, and to set furth to the whole worlde their shame and nakednesse. For he is a iust God, and hateth *Psal. 5.* iniquitie, and therfore will be no cloke to couer their falshode and couetousnesse.

Also ye must beware that priuate displeasure, and worldly iniuries moue you not more to seeke reuengement of your aduersaries, then the true zeale and thirste of Gods worde, the liuely foode of your soules. For then do you seeke your selues, and not God: then take you his office out of his hande, to whom ye ought to commit all your priuate dis-

Deu 32. pleasures and iniuries : then can ye not
 Exod. 9. loke to haue Gods right hande vpon
 Rom 12. your parte, but rather may be assured
 to finde him your enimie, and strongly
 armed against you. To resiste euill ther-
 fore is your parte, and to mayntayne
 Godlynesse, but symply and vnfayned-
 ly, for the loue of vertue, and hatred
 of vice, yf you will be sure to prosper,
 and auoyde Gods heavy displeasure,
 Psal. 74. who is the sercher of your hartes and
 Ier. 17. secreats, and will in tyme disclose
 them and make them knowen to all
 men.

A dounce
 which tro-
 bleth the
 people.

But you perchaunce would gra-
 unt me all this, that it is both lawfull
 and godly, if the people wholie to ge-
 ther woulde follow the example of ze-
 lous Phinees and the Israelites, as be-
 fore was mentioned, and take punish-
 ment them selues vpon all blasphem-
 ers of God, manifest betrayars of
 their countrie, and cruell murderers
 of their brethern : seing the Lawes of
 God and publycke peace can be by
 no other means restored. But when
 the people them selues agree not,
 when

when they are deuided amongst them
selues, and the greatest parte of them
perchance papistes, and will be mayn-
teyners of such vngodly proceadings
as are now brought in to Englande,
how is it possible that by the weaker
parte, Gods glory shulde be resto-
red?

To this I answere, that as I know
the restoringe of Gods worde, and *The ans-
wer.* comfortable doctrine of our Sauour
Christe to be the onely worke of
God, and of no man (thoghe he for-
sake not man as a meane external)
and also am not ignorant that he re-
gardeth not the multitude and stren-
ghe of man to accomplishe his pur-
pose, who hath bene accustomed to
geue the victorie to a few in nom-
ber, and weake in strength, that the
glorie might be his: so will I not
counsele you rashely to cast your
selues into danger, but patiently and
earnestly to call to the lyuing Lorde for
mercy, and acknowledging your syn-
nes (for which this plague is powred v-
pon you) to desier him to shewe some si-
n. iiii.

Num. 13.

1 Sam. 14.

Judith 9.

Judges 6.

Exod. 2.3 gne of conforte: who hath promised to heare your gronings, and to beholde your affliction, as he did the gronings and oppression of his people in Egypt, when they were brought to full repentance and fealing of their synnes: so that he came downe from heauen, and appeared to Moyse, and sent him to be their Capitayne, whom they once had forsaken: as you haue done Christe.

Iudg. 3. And as he also sent Othoniel to deliuer his people, when they cryed vnto him in that captiuitie that they were in vnder the idolatrous kynge of Mesopotamia for the space of eight yeres.

A suer signeth that God heareth our prayers when he giveth vs a meane to deliuer vs.

Nether is this ynough to call vpon God for helpe, except ye vtterly forsake the wicked doctrine and doinges of the papistes, and seeke also (to the vttermost of your power) for remedie in following the example of the people of God, as it is writen: whiche did not onely serue God and call to him for helpe, at what tyme they were destitute of their worthie Capitayne Iudas Machabeus: but also fought it, and demanded it where it was like to be founde. And assem-

1. Mach. 6

semblinge them selues together, came to Ionathan his brother, desiering him to be their guide and Capitayne, to helpe them in their miserie, and to defende them agaynst the enimies of God, their whole nation being then moste cruelly oppressed on euery side, and the moste parte of them in vile slavery, seruinge the strāge Gods of the heathen. Thē Ionathā pityinge their estate and his owne, did not deny their requeste, but willingly toke in hande that dangerous enterprise, beise assured that the cause was lawfull, to maintaine to his power Gods glorie ād to succour his afflicted natiō, as his brother Iudas had done before him. And doinge the same with a simple eye, accordinge as he was bounde, God prospered his doinge, and he had good successe

Therefore yf they did well in demanding succour, and he discharged his conscience in graunting their request, why is it not also lawfull for you to seeke helpe of thē that be able ād willing: and for them likewise to graūte helpe, to whom God hath lente it for that vse

especially?

But I know your answer: experience (saye you) hath taught vs the contrary. For if God had bene pleased herein with .Syr Thomas Wyat that valiant Capitayne taking in hande the like enterprise: it shulde vndoubtedly haue had better successe. But he being a man, and of God, of great estimation amongst all goodmen, was notwithstanding apprehended, condemned, and at the last (although he was promised his pardon) as a traytor beheaded. And besides him Sir Henry Isley knight, with many godely men for the same facte, hanged, and murdered. The like also ye will affirme of that Noble man Henry Lorde Graye, Marques Dorset, and Duke of Suffolke: who onely for the zeale that he had to promote Gods glorie, and the libertie of his countrie, prepared him self with that power he coulde make to the ayde of the sayed Wyat, accordinge to his promisse. But beinge deceaued, or rather betrayed by such as he trusted vnto, was in the ende also apprehended, and with his brother the Lorde Thomas Gray (a Gentleman of great courage, and

*Sir Henry
Isley*

*The Duke
of Suffolke*

*The Lorde
Thomas
Graye.*

and towardnesse, likewise beheaded.

Although I minde not to stand long in the praise of these worthy mé's factes, who moste cowardly were of many betrayed, which since perchance haue felt some parte of worse misery: yet so much must I nedes confesse in their behalf, that none but papistes, or traitors can iustly accuse them of treason or disobedience. Of whō to be misdained or slandered, is in the eyes of the godly, no small cōmendation, ad prayse. For to passe ouer with silēce the duke of Sulssolke (whose noble paréage and earnest loue that he bare to the promoting of Christes Gospell, and the welth of his coutrie, is to all Englishe men sufficiently knowne) what I beseeche you moued Wyat that worthy knight to rise? Was it his pouertie? Beholde, he was a famous Gétleman of great landes and possessions, stowt and liberall in the seruice of his Prince, faithfull to his countrie, and mercifull to the poore. Sought he ambitiously honour? Which of his enemies coulde herewith iustly charge him? Did he this bicause he was of a troublesome ad busy nature, which

what mo-
ued M. wy
at to this
enterprise.

coule not be vnder lawfull gouerne-
ment. His great wisedome, modestie, and
gentle behauiour at all tymes, and to all
persons, did well declare the contra-
ry: euer more being founde a faythfull
Capitayne to his Price in the fielde, and
an obediēt subiecte at home. What the
moued him to this dangerous entrepri-
se? Verely, the zeale of Gods trueth
and the pitie that he had to his Coun-
trie, for the miseries he sawe to appro-
che by the vsurped power of vngodly
Iesabell, and her merciles papistes the
souldiars of Antichriste. Yf it be treaso-
to defend the Gospel and his Countrie
frome cruel strangers and enemies, the
was Wyat a traytor and rebell. but if this
was his duetye, and all others that pro-
fessed Christe amongest you, then are all
such traytours, as did deceaue him: and
such as toke not his parte also, whe ty-
me and occasiō by him was iustly offered.

And thogh his enterprise had not
such sucresse, as we would haue wished:
yet was it no worse then our cowardnes-
se, and vnworthinesse deserued. Whiche
nether ought of anie therfore to be con-
demned, nether shulde be anie discoura-
gement

gemēt to others in the like. For some tymes we see the verie seruantes of God to haue euill successe in their doinges, according to mā's iudgement: and yet God is well pleased therewith. As the example of the Israelites, wherof we made mention before dothe moste manifestlie approue: at what tyme they armed themselves agaynst the Beniamites, and that at the commandement of God, and yet were twise disconcfyted, losing the first tyme 22. thousand men: and the next day folowing 18. thousand: both tymes, consulting with the Lorde, and folowing his commandement.

How dangerous it is to iudge the cause by the success.
Iud. 29

If thou wilt here pronounce according to the effecte, behold, thou shalt preferre the vile ād adulterous Beniamites to the seruantes of God: those which moste abhominably abused the Leuites wisse, to them that with the zeale of God soght to haue the transgression punished. Euen so, saye I of worthie Wyat: Yf you iudge his facte according to the successe in mans reason: then shall you prefarre to him all the false and flattering Counsellors, all wicked and blouddy Bishoppes, and all others that would be

counted Nobles, which in very dede be traytours to God and his people. But Wyat, I dowe not, departed with prayse the seruant of God, where all these are left to perpetual shame and destruction without speedie repentance. O noble Wyat, thou art now with God, and those worthy men that died for that enterpryse! Happy art thou, and they which are placed in your euerlasting inheritance, and freed from the miserie of suche as were your enimies, in so iuste and lawfull a cause: who liue as yet patrones of idolatrs, of theues and murtherers, agaynst whō thou and thine shall stande one daye as iudges to their cōdēnation.

For what can you Nobles or Cōsellers saye for yourselues at that daye, whē God shall call you to accompt (ye knowe not how sone) which haue permitted Wyat, and with him the whole Church and comon welth of England to fall into the handes of Gods enimies, and would not reskewe him, some of you hauing then in your handes sufficient power not onely to haue supported him and others which feare God accordinge to ducty ad promise. but to haue ramed
the

the rāping lyons, raging beares, ād raueninge wolues? Haue ye not herein iustly cōdemned your selues as faynt harted cowardes and manifeste trayters, not onely to Wyat, but to God him self, to his poore oppressed seruantes, and to your owne natue and ruynous coutrie? But your vngodly fetches and wicked doinges (wherof I am not all together ignorant) with your names, I do now purposely omitte: perchāce God in the meane season will chaunge your myndes, softē your harde hartes, and call you to repentāce. Otherwise doute ye nothige, but God will minister either to me, or some other (or it belonge) the like occasion to set forth your shame and nakednesse to all posteritie, as you moste worthely haue deserued: who hithervnto haue shewed your selues (in contemnyng so many ād notable occasiōs offered by Gods prouidence, as well synce as in the dayes of Wyat) to be mē in whom is neither zeale to religion, nor loue to your coutrie. And therefore I leauinge you to Gods mercies, or fearefull iudgementes, will speake a worde or two by the waye, to thē which will be called Gospellers, ād

The condēnation of the Nobles in forsakinge Wyat.

Gospellers fearinge man more then God are made instruments of Saten.

yet haue armed them selues agaynst the Gospel drawing forth with them out of their countrie to mayntayne Philipps warres, and to please Iesabel (who seeketh by that means, to cut their throates craftely) their poore and ignorant tenants and other souldiars without knowledge, whiles their brethern be burned at home and their countrie like to be wasted, spoyled, oppressed, possessed, and replenished with vngodly Spanyardes. Is this the loue that ye beare to the worde of God? (ô ye Gospellers) haue ye bene so taught in the Gospel to be wilfull murderers of your selues, and others abroad, rather then lawfull defenders of Gods people, and your countrie at home? Is Gods cause become iniuste ad not meete to be defended: and the cruel murder and shamefull slaughter of Princes approued? This hathe not the Gospel taught you, but chieflye in all your doinges to seeke the kingdome of God, next to loue your neighbour as your selues: and in no case to be murderers (as all you are) that either for pleasure of Princes, or hope of promotion, or gayne of wages are become Capitayns, or souldiars,

diars in vnlawfull warres, especially in this case and daungerous tyme.

Then which of you all now for shame can accuse that zelous and godly man Wyat, whither ye be of the Nobles, Couंसellers, Lords, knightes, or of the common souldiars? I wil make your owne consciences iudges in this matter, whither worthie Wyat or you shuld be take for traytors? He, who in the feare of God and loue towards his countrie fought to defende all, ad to distroye none: or you, who seekinge the defence of none, labour to destroy all? He, who indeuered himself to withstande wicked Iesabel, and the onely traytors of Gods truthe, and their countrie, as Priests, Bishoppes, and papistes: or you that haue bene their mayn teyners, with shildes ad bucklers. He, who according to the worde of God, fought with the daunger of all his goods, landes, and liffe, to keepe out strangers, which were comynge to rule ouer you, and to deuoure you: or you, which haue bene meanes with your liues, lands, and goodes to bringe them in, and to defend them? He, who would be openly knowen in his doinges as he was in harte, their e-

*whither
wyat and
those that
died with
him: or the
Counsaile -
rs Nobles
and other
that yet
lyue are
traytors.*

nimie: or you which hate them inwardly, and yet do what you may to shewe your selues friendes outwardly? But tell me your gaynes in the end. To conclude, he who did his indeuour amonge his contriemen at home to defend them, or you whiche helpinge your enemies abroad, labour to destroe your friēdes and countrie at home?

*Souldiars
goinge wi
th their
Captayns
to vnlaw-
full warres
and leuie
their coūtry
desertion,
are rebells
to God and
traytours
to their
country.
Gen. 9.
Deut. 5.
Leui. 24.
The conde-
nation of
London in
forsakinge
Wyat.*

Also you subiectes ad souldiars, which are gone with them to butcher your selues and others without cause or cōscience, contrarie to the worde of God, be you assured that before him you shall be condemned as rebells and disobedient persones, where as your godly bretheren which in a iust and lawfull cause died with faithfull Wyat, are allowed before God, and of all goodmen commended.

O London, London, thou that boasted thy self to be the Ierusalem of all Engla de, wherein Christ chieflie was preached, and the truethe of his Gospell best knowne, remēber how thou forsookest that godly Capitayne, ad what promise thou madeest him. Thou (I say) which mightest haue bene an example and cōforte to all the Cities, and Townes in Englande, ad

to

to haue made the papistes to tremble and quake for feare: God graunt that for thy faynt harte in that behalf, and shamefull falling from God in murthering then and synce so many of his seruantes and Prophetes, thou be not left likewise destitute and desolate, not one stone left vpon a nother, as happened to Ierusalé. Mat. 24.
 Thou canst not herein defende thy self, which synce hast bene readie, and yet art to maintayne wicked Iesabell in her tyrannie at home, and in her vngodly & needles warres abroad with thy goods and bodie at her commandement, being therby made an ayeder, helper, and furtherer of all her vngodly oppression and tyrannie. And therefore must nedes be partaker with her of the dreadfull plagues and punishments, which God hath appointed for such impietie.

Wherefore to conclude this matter, yf Wyats cause was iuste and lawfull, as thou muste nedes confesse: for if hewere faultie in anie poynt, it was chieflie in this, that he pretended rather the cause of his countrie, then of Gods Religion, which allwayes ought to be preferred,

and with out the which no Realme or nation may long cōsynewe in quietnesse: for the God keepeth not watche ouer the. Yf also he was betrayde of others, and soght not to betraye any: if he purposed Gods glorie, and the defence of his countre: If the iustnesse of the cause ought to trye his doiges, and not the effect that folowed, or the preuētige of tyme, where vnto he after a sorte was inforced: the ought no persone, whither he be a Ruler, or subiecte, Counseller, Noble, publicke or priuate to be discouraged, but rather incouraged by Wyats example. The people to seeke and demande helpe of the that are able, and they to graūt the succour willigly: seeking by all means possible to restore Christ agayne, and his kigdome, with whom you haue lost all godlye libertie and quietnesse: and to expell Antichrist and all his adherentes, by whom you are broght in this miserable slavery and bōdage, both of bodies and soules.

And thoghe it succede not the first or seconde tyme, no more then did the entreprise of Wyat, or of the Israelites: yet when God shall see your zele and diligence,

gence, to be applyed onely in seekinge to maynteyne his kingdome, and the glorie therof: he wil helpe no dowte at lenghe to confounde all his enimies, as he did the thirde tyme confort the Israelits to the viter destructiō of the adulterous Beniamits. We must now looke for no reuelations from the heauens to teache vs our duety, it being so playnely set before our eyes in his worde. And if in this case considerately begone in the feare of God, it shuld happen any of you to perishe, consider you perishe but in the fleshe tō lyue with God: leauing in the meane tyme an example behinde you, that you liued in his feare and sought his glorie according to your duetye.

*We ought to
be contented
with Gods worde
onely and
loke for no
newe reuelation.*

CHAP. XV.

What remedy or counsell is left, to the poore and afflicted seruantes of God, at what tyme they are destitute of all outwarde meāns and supporte of mē.



O the people of Israel, whom God from among all nations chose to be his peculiar people, he did not onely geue his Lawes, ordinances

and statutes: but also instituted all kinde of officers to see the same Lawes put in execution. And besides this, appoynted such as might be leaders and defenders of them in tyme of warre agaynst their enimies, and such as shuld mayntayne their right at home in tyme of peace: as were their iudges and princes appoynted ouer euery Tribe, besides their kinge and chief gouernour, to whome it was lawfull for the people and for euery Tribe to resort in tyme of daunger, to aske counsele and desier helpe, who were likewise bounde to heare their cause, and support them, whither it were by counselle or bodely trauell.

*The graces of God
showe vnto
Englande
are most a-
bundant
if they woulde
use the*

In like maner God hath no lesse mercifully delte with you in Englande, not onely geuing vnto you his Lawes and holy worde, with farre greater light and playner declaration of his will and pleasure then euer was published to the Israelites: but also hath furnished you with all sortes of Magistrates, officers, and gouernors necessarie for the accomplishment, or rather execution of the same. To whom it ought to be no lesse lawfull
for

for you to resort for comforte in your necessitie, then it was to the Israelites, and they as much bound to heare you. For this cause haue you Mayres, Shiriffs, and Aldermen in Cities, Countables ad Bayliffs in Townes, knights ad Iustices, in Shires and countreies. To these ought the people to haue concurse in necessitie, who shuld be their refuge and ayde in all trouble and aduersitie.

But if all these be so shamfully corrupted, and so myndles of their charge and office, that nether the Citezens can be comforted, nor suckered by their Mayres, Shiriffes, and Aldermen: nether the poore Townesmen and Tennants by their Iustices and Landelordes, but all geuen ouer as it were to Satan, and to serue the lustes of their chief Rulers, care not whether the poore people sinke or swyme, so it be well with them (thogh it be a thinge impossible that the people can be destroyed and they escape dauger, or that their neyghbours house can be consumed with fyer, and theirs remayne vntouched) Yf all I saye, in who

It is impossible for the people to perishe and the Rulers to escape.

all together declyned from God (as in dede they apeare to be at this present tyme in England, without all feare of his Maiestie or pitie vpon their brethern) and also, yf the least and weakeſt parte of the people in all places feared God, and all outwarde means of helpe vitterly taken from them, nether being able to fynde remedie amōgeſt them ſelues, nether cā ſee how to be ſupported of others: the aſſure your ſelues (deare brethren and ſeruants of God) there can be no better counſell, nor more comfortable or preſent remedie (which you ſhall proue true, if God graunte you his Spirit and grace to ſolowe it) then in continual and dayly inuocation of his Name, to reſt whollie and only vpon him, make him your ſhilde, buckeler and refuge, who hath ſo promiſed to be to all them that are oppreſſed and depend vpon him: to do nothing commanded agaynſt God and your conſcience, preferring at all tymes (as you haue learned before) the will of God, to the will, puniſhments, and tyranny of Princes: ſayng, and anſwering to all maner of per-

perſones: This hath God commanded, this muſt we do. That hath God forbidde, that will we not do. yf you will robbe vs and ſpoyle vs for doinge the Lorde will, to the Lorde muſt you make anſwere, and not to vs: for his goodes they are, and not ours. If ye will impriſone vs, behold, ye are oppreſſors. If ye will hange vs or burne vs, beholde ye are murderers of them which feare the Lorde, and are created to the Image of God: for whoſe contempte ye ſhall be ſtraytly puniſhed. And for our parte, yf you take from vs this vile and corruptible lyffe, we are aſſured the Lorde will geue it vs agayne with ioye, and immortalitie both of bodie and ſoule.

Yf God geue you grace to make this or the like anſwere, and ſtrength to contemne their tyrannie, you may be certayne and ſure to finde vnſpeakable comforte and quietneſſe of conſcience, in the mydle of your danger and greateſt rage of Satan. And thus boldly confeſſinge Chriſt your Sauour before men (as by the example of thouſandes of your bretheren before your faces

*Tyrantes
can go no
farther
then God
permitteth.*

Mat. 10.

God doth mercifully incourage you) you may with all hope and patience wayte for the ioyfull confelſion of Chriſt agayne before his Father and Angells in heauen, that you are his obediēte and dearly beloued ſeruantes, being alſo aſſured of this, that if it be the will of God to haue you anie longer to remayne in this miſerable worlde, that then his prouidence is ſo carefull ouer you, and preſent with you, that no man or power can take your liſſe from you, nether touche your bodie anie further then your Lorde and God will permit them. Whiche nether ſhall be augmented for your playne confelſion, nor yet diminifhed for keepinge of ſilence. For nothing cometh to the ſeruants of God by hap or chaūce, whoſe heares of their heads are numbred. Whereof yf you be ſo aſſured as you ought to be, there can be nothing that ſhuld make you to ſhrinke from the Lorde. If they do caſt you in priſon with Ioseph, the Lorde will delyuer you: yf they caſt you to wilde beaſts and lyons, as they did Daniel, you ſhall be preſerued: yf in to the ſea with Ionas, ye ſhall not be

be drowned: or in to the durtie dongeon
 with Ieremie, you shall be delyuered: ei-
 ther in to the fyrye furnace withe Si-
 drach, Misach, and Abednago, yet shall
 you not be consumed. Contrarie wise, *Name can*
 yf it be his good pleasure that you sh- *lose their*
 all glorifie his holie Name in your de- *lyfe but by*
 ath, what great thing haue you loste! *Gods ap-*
 Changing death for liffe, misery for fe- *pointment*
 licitie, contynuall vexation and trou-
 ble, for perpetuall rest and quietnesse:
 chosinge rather to dye with shame of
 the worlde being the seruantes of God,
 then to lyue amongst men in honor
 being the seruantes of Satan, and con-
 demned of God. Otherwise, if you ge-
 ue place to the wickednesse of men to
 escape their malice and bodily dangers,
 you shewe your selues therein to feare
 man more then the mightie and dread-
 full God: him that hath but power of
 your bodie, and that at Gods appoynt-
 ment, then God him self, who hath po-
 wer, after he hath destroyed the body,
 to cast both bodies and soules in to hell
 fyre, there to remayne euerlastingly in
 tormentes vnspeakable.

And moreouer that which you lo-
Shamefull ke to obtayne by these shamefull shi-
shiftes. fts, you shall besure to lose with gryef
 and trouble of Conscience. For this sa-
Mat. 16. ying of our Maister being true and cer-
 tayne, That they which seeke to saue th
 eir liffe (meanyng by anie worldly rea-
 son or policie) shall lose it: what shall
 be their gaynes at lenth, when by dis-
 simulation and yelding to popishe bla-
 sphemie, they dishonor the Maiestie of
 God to inioye this shorte, miserable
 and mortall lyffe: to be caste from the
 fauour of God, ad companie of his hea-
 uenly Angells, to inioye for a shorte ty-
 me their goodes and possessions amon-
 ge their fleshly and carnall friends:
Of such when as their conscience within shall
you haue be deeply wounded withe helllike tor-
had suffi- mentes? when goddes curse and indi-
cient profe gnation hangeth contynually ouer the
before your heades of such, ready to be powred do-
eyes. wne vpon them? when they shall finde
 no comforte, but vtter dispayer with
 Iudas, which for this worldly riches (as
 he did) haue folde their Maister: sekinge
Iudas. either to hange them selues with Iu-
 das, to murther them selues with Fran-
 ces

ees Spera, to drowne them selues with *Spera.*
 Iustice Hales, either els to fall in to a ra *Hales.*
 ginge madnesse with Iustice Morgen? *Morgen.*
 What comforte had Iudas then by his
 mony receaued for betraynge his Mai-
 ster? Was he not shortly after compell-
 ed to cast it from him with this pitifull
 voyce: I haue synned in betraying in- *Mat. 27.*
 nocēt bloud? Coulede anie of these fore-
 named persons, after they had commyt-
 ted the like treason to our Sauour Ie-
 sus Christ finde anie more comforte in
 their friendes, from whom they were so
 loth to departe? Or anie more pleasure
 in their possessions, or assurance in th-
 eir treasures? Beholde, they had all mo-
 ste miserable lyues for the tyme, and
 shamefull endes.

Then deare brethern in Christ,
 what other rewarde can anie of you lo-
 ke for, commytting the like offences?
 Haue you anie more assurance of Gods
 mercies then they had? Woulde not
 Christ spare his owne Apostle Iudas,
 and yet will pardon you? Did not iud-
 ge Hales appearingly professe the Gos-
 pell a longe space, and was greatly
 commended for a godly man amon-

*wicked
Day of Chi
cheſter
was the
cauſe of his
deſperation*

geſt the Godly? And yet after by the impoꝛtunate perſwaſions of the peſtileut papifteſ denyinge his Maiſter, ſuſtayne this horrible iudgment, that he and ſuch like might be a perpetuall example for you and all men to feare the like or worſe puniſhement.

Mat. 10.

You ſee therfore how there is no truſte but in God, no comfort but in Chriſt, no aſſurance but in his promiſſe, by whoſe obedience onely you ſhall auoyde all danger. And whatſoeuer you loſe in this world and ſuffer for his Name, it ſhall be here recompenced with double according to his promiſſe, and in the worlde to come with liſſe euerlaſtinge: which is to finde your liſſe, when ye are willinge to lay it downe at his commandement.

*The ſecond
and laſte
remedie.*

I am not ignorant how vnnaturall a thinge it is, and contrarie to the fleſhe, willingly to ſuſtaine ſuche cruell deathe, as the aduerſaries haue appoynted to all the children of God, myndinge conſtantly to ſtand by their profeſſion: which to the ſpirite notwithstanding is eaſie and ioyful. For thogh the fleſhe be frayle, the ſpirite is prompte and redy.

Wherof

Wherof (prayed be the name of God) you haue had notable experience in many of your brethern very martyrs of Christe, who with ioye paciétly and tryumphinglie, haue suffred and drunke with thurste of that bitter cupp which nature so much abhorreth: wonderfully strengthened no dowte by the secreat inspiration of Gods holy Spirite. So that there ought to be none amogest you so feeble, weake or timorous, whom the wonderfull examples of Godes present power and singuler fauour in those persons, shulde not incourage, bolden, and fortifie, to shewe the like cōstancie in the same cause and profession.

Neuertheles, great cause we haue thankfully to consider the inspeakable mercy of God in Christe, which hath farther respecte to our infirmitie, that when we haue not that boldenesse of spirite to stande to the death, as we see others, yet geuing so much to our weaknesse, he hath provided a present remedie, that beig persecuted in one place, we haue libertie to flee in to a nother: where we cannot be in our owne cōtrie

Mat 10. with a safe conscience (except we would
The great make upon profession of our religion,
effort that which is every mans ducie, and to be
Englishe brought to offere vp our liues in sacrifice
banish- to God in testimonie that we are his:)
ed for he hathe mollied and prepared the
Christe hartes of strangers to receue vs with all
like fode pitie and gladnesse, where you may be
in other also not onely deliuered from the fea-
Countries re of death and the papisticall tyrannie
 practised without all measure in that
 countrie: but with great freedome of co-
 science heare the worde of God conty-
 nually preached, and the Sacraments of
 our Sauour Christ purely and duely
 ministred, without all dregges of pope-
 rie, or supersticion of mans inuention:
 to the intent you being with others re-
 freshed for a space, and more strongly
 fortified, may be also with others mo-
 re willing and ready to laye downe
 your lyues at Gods appoyntment. For
 that is the chiefeft grace of God, and
 greatest perfection, to fight euen to the
 bloude vnder Christes banner, and with
 him to geue our liues.

But if you will thus flee (welbelo-
 ued in the Lord) you must not chose
 vnto

unto your selues places according as
 you phantasie; as many of vs which ha-
 ue left our countrie haue done: some
 dwelling in papistcally places amongst
 the enemies of God in the myddle of
 impietie in France, as in Paris, Orlian-
 ce, and Rone: and some in Italy, as in
 Rome, Vanice, and Padua. Which per-
 sons in fleeing from their Quene, runne
 to the Pope: fearing the daunger of their
 bodies, seeke where they may poyson
 their soules: thinking by this means to
 be lesse suspected of Iesabell, shew
 them selues afraide and ashamed of the
 Gospel, which in tymes paste they haue
 slowly professed. And lest they should be
 thought fauorers of Christe, haue purpos-
 ly ridden by the Churches, and Congre-
 gations of his seruantes their bret-
 herne, nether mynded to comforte
 others there, nor to be comforted them
 selues. Wherin they haue shewed the co-
 ldenesse of their zeale toward religion,
 and geuen no small occasion of slander
 to the worde of God, which they seemed
 to professe. For beinge returned againe
 into their Countrie, they either become
 Idolaters with the papistes to please the

Mat. 10.

Queene, and kepe their possessions, or els dissemblers with the rest of counterfete christians : but to their owne condemnation at length, except the Lorde graunt vnto them speedie repentance. For whoso are ashamed of Christ, and his Gospel, thus denying him before me: them hath he promised to deny, and be a shamed of before his Father, and Angells, in heaven. This maner of sleeinge then is yngodly, and (as you heare) daungerous: and therefore not lawfull for you therein to folow their example.

Nether is it ynoughe to keepe you out of the dominions of Antichriste, ad to place your selues in corners where you maye be quiete, and at ease, and not burthened withe the chardges of the poore, thinking it sufficient if you haue a litle exercise in your houses in reading a chapter or two of the Scriptures, and then wil be counted zealous persons and great gossellers. No brethern and sisters, this is not the way to shewe your selues manfull souldiars of Christ, except you resorte where his banner

banner is displayed, and his standarde sett vppe: where the assemble of your brethern is, and his worde openly preached, and Sacramentes faithfully ministred. For otherwise, what may a man indge, but that such either disdayne the compaignie of their poore brethern, whome they ought by all means to helpe and comfort, according to that power that God hath geuen them for that ende onely, and not for their owne ease: or els that they haue not that zeale to the house of God, the assemble of his seruantes, and to the spirituall gyftes and graces (which God hath promised to powre vpon the diligent hearers of his worde) as was in Dauid: which desired being a kinge, rather to be a doer-keeper in the house of God, then to dwell in the tentes of the vngodlye: lamentyng nothinge so muche the iniuries done vnto him by his sonne Absolon (which were not small) as that he was de pryued from the comfortable exercices in the Tabernacle of the Lorde, which then was in Sion. Nether dothe there appeare in such per-

Psal. 84.

Esa 2.

sons that greedie desier (wherof Esai maketh mention) whiche ought to be in the professors of the Gospell, who neuer woulde cease or reſte, till they ſhould climme vpto the Lordes Hill: meaninge the Church of Chriſte, ſaying one to another: Let vs aſcende vpto the Hill of the Lorde, to the houſe of the God of Iacob, and he will teache vs his wayes, and we ſhall walke in his foote ſteppes. For the Lawe ſhall come forth of Sion, and the worde of the Lorde from Ieruſalem. Whiche zeale the Prophet dothe not mention in vayne, but to ſhew what a thurſt and ernest deſier ſhuld be in the true Chriſtians, and how the ſame apeareth in ſeekeinge and reſortinge to thoſe places, where it is ſet forth in greateſte abundance and perfection, as was after Chriſtes aſcention in Ieruſalem. And as that zeale ſhewed them to be of Chriſte, by the like muſt we be iudged Chriſtians alſo, that if we flee for Chriſte, the places where vnto we flee may beare witnes for what cauſe we are fledde.

Nether is yt a ſufficient excuſe
which

which many alleadge, that they beleue
to be saued by Christe, that they haue
sufficient knowledge of their duety, and
the reste, they can supplie by their owne
diligence. Whose faithe is not so muche
(I dare saye) but they haue neede to de-
fier with the Apostles, Lorde increase
our faithe. And if they will so confesse,
why do they forsake the chiefest means
that God hathe ordeyned, which is the
open Congregations of his people, whe-
re his worde, the fountayne of faith, is
moste purely preached, and where the
Godly examples of others maye be a
sharper spurre to prick them forward.
And as for the knowledge and diligence
of such, may be no buckler to defend
their doinges. For yf they haue those
gyftes wherof they boaste, where may
they bestowe them better then in the
Churche of God? Except they will saye,
they are borne to them selues, and haue
the gyftes of God which he would haue
comon to others, applyed to their owne
priuate fantasie, which is to lappe them
vp in a clowte, and not to put them
forth to the vantage of the owner, as did

*worldly
respects
which bin
deu'd fro
God ought
to be auoy
d.*

the vnprofitable seruant: and as all they do, to whome God hath geuen either learninge, counsell, or worldly substance, which eithet for the strenght of Cities, pleasantnesse of ayre, trafficke or marchandise, or for anie other worldly respect or politie, do absente the selues from the Congregation and companie of their poore brethren, where Christ hath aduanced his standarde, and blown his troumpet, as is afore sayed.

The graces of God
towards
Englands
are most
abundant
if they would
use the

Yf God then geue you not strength at the firste to stand in his profession to the death, nor that you cannot be quiete in conscience, abiding in your coutrie: you see how his mercy hath geuen you libertie to flee, and what places he hath appoynted for you to flee vnto, that is, where ye may do good to your selues and others, where ye may be free from superstition and idolatrie, where your faith may be increased rather then diminished, and your selues strengthened, confirmed, and more strongly armed.

But if you in taryinge will nether stande manfully to Christe your
Mai-

Maister, but betraye him with the Papistes in doinge as they do, nor yet with thanks vse this remedie that God hath graunted to oure infirmitie, to resort to his Churches godly instituted: what answere shall you be able to make to his Maiestie when he shall call for account of your doinges? How shall you auoyde his wrathfull indignation, now redie to be powred vpon his enemies? Assure your selfe, they shalbe taken in there synne: ad you also as God doth synde you. Yf in the tentes of his enemies, doinge as they do vnder their standerde, to be stryken with them, and also to peryshe. For in takinge part with their impietie, you must be partakers of their cupp likewise.

Nether is this anie newe or hard doctrine that may excede your capacitie, but may rather be termed your a. b. c. & first principles, where in none ought to be ignorant. That is if we wylbe Christs scholers, we must learne to beare his crosse, & to folowe him: not to cast it offe our sholders with the enemies, and rûne from him. It is the sa-

me lesson which of children we learned in the Lordes prayer, that the Name of God the Father may be sanctified: His kingdome come: His will be done, Marke it brethern, that your daylie prayer turne not to your euerlastinge confusion. For yf you daylye praye, that by you his Name maye be sanctified, that is, that he may be worthely honored for his maiestie and wonderfull power, reuerenced for his mercy and infinite wil dome, feared for his iustice and iuste iudgements: and yet for feare of the vngodly, do blaspheme his Name by dissimulation and outward idolatrie, are ye not herein iudges of your owne condemnation? Praying that his Name may be honored with your lippes, and blasphemie him in your deeds? When you praye that his kingdome may come, and yet you your selues do buyld and establishe the kingdome of Satan? When you desier that his will may be done, and contrarie therunto, studie to maintayne and accomplishe the wil of Satan and his members?

Wherefore be nomore disceined
in

in so playne a matter. Yf the Lorde
 be God, folow him: if Baal be God,
 go after him. Playe no more the hypo-
 crites, praye not with your lippes only,
 but expresse the same in your workes.
 Subiecte your selues whollye to God:
 for he hath redemed you. Honor him
 alone: for you are his people. Let not
 the example of any leade you in to er-
 rour: for men are but mortall. Truste in
 the Lorde: for he is a sure rocke. Bewa-
 re of his iudgementes: for they are ter-
 rible. Trust not to your owne shiftes:
 for they will disceaue you. Marke the
 end of others, and in tyme be warned.
 These lessons are harde to the fleshe,
 but easie to the spirite. The waye of the
 Lorde is a straye path, but most faithe-
 full, sure, and comfortable. In this waye
 haue you also promised to walke with
 Christ: and for the same cause do you
 beare his Name, that you shuld forsake
 the worlde and the fleshe, to yelde vnto
 him all honour and obedience, before
 the face of men in earthe, that he may
 bestowe vpon you the glorie of his Fa-
 ther which is in heauen. To whom with

1. kis. 19

The cōclu-
 sion con-
 winge the
 effect of
 the whole
 booke.

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the Sonne, and holy Ghost be everlasting prayse, honor and glory for euemore. Amen.

From Geneua, this first
of Ianuarie. M.

D.LVIII.

FINIS.

WILLIAM KETH'E TO
the Reader.

THe wayne harte of mā, full frayle is and blynde,
vncerteynely setled, and rest can none fynde:
Whose hap is in wandring, to wade the wronge way,
As one apte by kinde to runne still astray. (oght,

For, what thige so good by truethe hathe bene wr-
Or what so well framed hath nature forth brought,
Which man is not prone by crasse to accuse,
And natures good gyfies dorbe not sore abuse?

Thus see we how man, contemning Gods grace,
Is wholie inclyned, that ill shulde take place:
Whose will (truethe reiectinge) delitteth that to haue,
Which nature corrupted woulde seeme still to craue.

Sith man then in iudgeinge, so thwartly is bente.
To satisfie fanisie and not true intente:
How hardly in this case, can such iudge vpright,
Whē truethe doth but peepe out, as semeth to our sight.

Ful nedefull then were it, we had this respecte,
Before we receaue oght, or oght do reiect:
The thinge to decide so with Iudgement and skill,
That truethe may be stickler, and not our one will.

Beholde here a truethe drawne forth of her grane,
By power sore oppressēd, and made a bonde slaue:
Whose chaīs, though this Autor could not rēt brteare,
Yet hath he forth brought hir, in to moste clere ayer.

With whome now to reason, whoso wil assaye,
shal learne how ill Rulers we ought to obeye.
Whiche kill, how they care not in their cruell rage.
Respectig their will more, thē lawe, othe, or charge.

fii

Wh^e se^rry longe fostered by sufrance and awe,
Haue right rule subuerted, and made will their lawe:
Whose pride, how to temper, this truthe will thee tell,
So as thou resistest mayste, and yet not rebell.

Rebellion is ill, to resist is not so,
When right through resisting, is donne to that foo,
Who seeketh, but by ruine, agaynst right to raigne,
Not passinge what perishe, so she spoyle the gayne.

A publick weale wretched, and to farre disgraste,
Where the right head is of cut, and a wronge in steed
A brut beast vntamed, a misbegot then; (plaste,
More meete to be ruled, then raigne ouer men.

A maruelous madnesse, if we well beholde,
When sighes shall assaile me, to see them selues sold:
And yet whē frō slavery, their friēds woulde thē free,
To stick to their foes so, still slaues to be.

For France spiteth Spayne; which Engleūd doth
threat,
And England proud Spanyards, with salte woulde
fayne eate:
Yet Engleūd proud Spayne aydeth with men, ships,
and botes.
That Spayne, (France subdued once) may cut all their
throates.

A people peruerse, replete with disdayne,
Thogh flatterie fayne hide woulde their hate, and vile
trayne.
Whose rage, ad hotte luste, disceate, crafte and pride,
Poore Naples their bondslaue, with great grefe hath
tryed.

Lo,

Lo, these be the byrdes which Englāde muste feede,
By plantinge of whom, to roote out their seede
Their owne landes ad lyues, by them firste deuourde,
Their maydes then ad wyues, moste vilelic deflourde.

Is this not stronge treason, ye vnnoble bloudds?
To ayde suche destroyers, both with landes ad goods?
But when they thus pinche you, and ye put to flight,
To what sorte then flee you? or where will you light?

For Englande thus solde, for Spaniards to dwell,
Ye maye not by right, possesse that ye sell,
They seinge your treason, agaynst your owne state,
Wil not with their trust you, which they know ye hate.

To Skotlande or France, yf ye then shulde cry,
Your vile deeds now present, they may well tepley,
And Dutchlād abhorth you: this thē doth remayne,
Whē Spaniards are placed, ye muste to newe Spayne.

But, oh dreadfull plague, ad signe of Gods wrothe,
On such noble Gnatos, stronge foes to Gods trothe.
Whom sonde feare hath framed, to prop such a staye,
As countrie and people, so seekth to betraye.

Which thinge herein proued, to be with out doute,
All such full well finde shall, as reade it throughout.
Yf then their hartes sayle them the right to defende,
Confusion remayneth for suche a meete end.

Geue not thy glorie to an other: nether
that whiche is profitable for thee, to a
strange nation. Baruch. 4.



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